



BUDDHIST MANUAL

FOR

EVERYDAY PRACTICE

ACHARYA BUDDHARAKKHITA

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**Venerable
Acharya Buddharakkhita**

**Buddha Vacana Trust
14, 1st Main Road, Gandhinagar,
Bangalore-560 009.**

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INTRODUCTION

Religion and devotion are interactive, and this is as true of Buddhism as of any other faith. Buddhism, being essentially rational in approach, does not encourage exuberant displays of piety; sobriety characterizes its devotional approach. For this reason Theravada Buddhism is alleged by some to be dry, intellectual and devoid of higher emotional content. There may be some truth in this allegation, as regards those people who limit themselves to an intellectual study, acceptance and appreciation of Dhamma without applying it to their everyday lives.

For the true follower of Theravada, however, devotion is an indispensable aid on the way to Deliverance. For him the very word "Buddha" can produce a deep emotional current and rapture. Yet he is fully aware that devotion equated with emotion is harmful and leads to over-sensitivity, fanaticism and blind faith.

The concept of devotion in Theravada Buddhism is distinctly different from that in religions placing emphasis on emotion alone. Accompanied by insight, the act of devotion is a spiritual exercise aimed at

development of several faculties—the rational, emotional and volitional. As a culture of mind, it sets afoot the harmonious development of all the mental faculties, bringing about the integration required for attainment of Nibbāna. It is, in effect, the orchestration of various mental powers and spiritual faculties, which reaches its crescendo with the Supramundane.

In practice the act of devotion expresses aspiration for an ideal of absolute perfection and purity, attainable through self-control, discipline and mental development. At first it may seem a rather insignificant steps in the progression toward such a lofty goal. However, a series of such devotional acts has a cumulative effect. It creates a habitual frame of mind, marked by well-balanced mental faculties and steady spiritual progress, culminating in transmutation of consciousness.

Each text in this manual can be used as a subject for meditation, leading to spiritual purification at three levels: *sīla*, purification of morality; *samādhi*, purification of mind; and *paññā*, purification of insight. The first chapter contains the Threefold Refuge and the Precepts, for any objective must be rooted in right commitment and conduct. The second chapter

presents the various facets of Buddhist devotional practice. The third comprises Paritta Suttas, discourses given by the Buddha as protective recitations which, reflected on with faith and wisdom, can ward off adversities. In the fourth chapter are protective meditations, which, skilfully practised, can vitalize the consciousness spiritually. The fifth and sixth chapters present condensed summaries of the fundamental philosophical framework of the Dhamma. The last chapter provides three principal reflective meditations based on the qualities or excellences of the Triple Refuge, namely, the Buddha, Dhamma and Sangha. These are basic meditations, and constitute the vital core of Buddhist spiritual life.

The manual, now in its second edition, is intended as a practical aid to the practising Buddhist. If it helps in generating a sense of commitment to Truth and to the higher excellences, as symbolized by the Three Refuges, and insightful compassion for all suffering fellow beings, our loving labour in its preparation will be amply rewarded.

May all beings be happy!

TABLE OF CONTENTS

Chapter 1

REFUGES AND PRECEPTS :

| | |
|--------------------------------------|-------|
| Vandanā-Homage | 2-3 |
| Khamāpana-Self Correction | 2-3 |
| Sīla Yācanā-Request for the Precepts | 2-3 |
| Tisarana-The Threefold Refuge | 4-5 |
| Pañca Sīla-The Five Precepts | 6-7 |
| Aṭṭhaṅga Sīla-The Eight Precepts | 8-9 |
| Dasa Sīla-The Ten Precepts | 10-11 |

Chapter 2

PŪJĀ-WORSHIP:

| | | |
|--|-----|-------|
| Buddhavandanā-Worshipping the Enlightened | One | 12-13 |
| Dhammavandanā-Worshipping the | | |
| Sacred Teaching | | 14-15 |
| Saṅghavandanā-Worshipping the Holy | | |
| Order | | 16-17 |
| Ratanatiaya Vandanā-Worshipping the | | |
| Triple Gems | | 18-19 |
| Padipa Pūjā-Offering Lights | | 20-21 |
| Dhūpa Pūjā-Offering Incense | | 20-21 |
| Sugandha Pūjā-Offering of Perfume | | 20-21 |
| Puppha Pūjā-Offering of Flowers | | 20-21 |
| Āhāra Pūjā-Offering of Food, etc. | | 22-23 |
| Paṭipatti Pūjā-Devout Practice as Offering | | 24-25 |
| Cetiya Vandanā-Worshipping the Cetiya | | 24-25 |
| Bodhi Vandanā-Worshipping the Bodhi | | |
| Tree | | 24-25 |

| | |
|----------------------------------|-------|
| Saccakāra-Dedication | 26-27 |
| Khamā Yācanā-Seeking Forgiveness | 26-27 |
| Puññānumodanā-Sharing Merit | 26-27 |
| Saṅkappo-Aspiration | 28-29 |

Chapter 3

PARITTA PĀṬHA-PROTECTIVE RECITATION:

| | |
|--|-------|
| Āvāhanam-Invocation | 30-31 |
| Mahāmaṅgala Sutta-Great Blessings | 36-37 |
| Ratana Sutta-Hymn of Treasure Gems | 46-47 |
| Karaniya Mettā Sutta-Hymn of Universal Love | 58-59 |
| Mettānisaṃsa-Blessings of Universal Love | 62-63 |
| Mittānisaṃsā-Blessings of Friendship | 66-67 |
| Jinapañjara Gāthā-The Victor's Frame | 70-71 |
| Jayamaṅgala Gāthā-Halo'd Triumphs | 80-81 |
| Mahā Jayamaṅgala Gāthā-Triumph and Weal | 86-87 |

Chapter 4

ĀRAKKHĀ BHĀVANĀ-PROTECTIVE MEDITATIONS:

| | |
|--|---------|
| Buddhānussati-The Buddha's Excellences | 94-95 |
| Mettā Bhāvanā-Development of Universal Love | 100-101 |
| Asubha Sañña-Perception of Impurities | 102-103 |
| Marapānussati-Mindfulness of Death | 106-107 |

Chapter 5

APPAMĀDO CA DHAMMESU-INSIGHTFUL AWARENESS OF TRUTHS :

| | |
|--|---------|
| Dhammapada | 110-111 |
| Cattāri Ariya Saccāni—The Four Sacred Truths | 116-117 |
| Paṭicca Samuppada—Dependent Origina- tion | 118-119 |
| Nirodha—Cessation | 120-121 |
| Abhiñhaṃ Paccavekkhitabbaṃ—Constant Reflection of Realities | 122-123 |

Chapter 6

BASIC TEACHINGS :

| | |
|--|-----|
| The Three Gems and Refuges | 126 |
| The Threefold Dispensation (<i>Sāsana</i>) | 126 |
| The Three Exemplars | 127 |
| The Supramundane (<i>Lokuttara</i>) | 128 |
| The Mundane (<i>Lokiya</i>) | 128 |
| Karma and Rebirth | 129 |
| Beings | 132 |
| Perfections (<i>Pārami</i>) | 135 |

Chapter 7

BASIC MEDITATIONS :

| | |
|--|-----|
| Recollection of the Buddha (<i>Buddhānussati</i>) | 138 |
| Recollection of the Dhamma (<i>Dhammānussati</i>) | 144 |
| Recollection of the Sangha (<i>Sanghānussati</i>) | 148 |

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I

REFUGES AND PRECEPTS

Vandanā

Namo tassa Bhagavato Arahato Sammā
Sambuddhassa ! *

Khamāpana

Devotee :

Okāsa ! dvārattayena kataṃ sabbam
aparādham Khamatha me Bhante !

Dutiyampi — Ditto —

Tatīyampi — Ditto —

Sila yācanā

Devotee :

Okāsa ! ahaṃ Bhante, Tisaranena
saddhiṃ Pañcasīlaṃ Dhammaṃ yācāmi ;
anuggahaṃ katvā sīlaṃ detha me.
Bhante !

Dutiyampi Okāsa ! — Ditto —

Tatīyampi Okāsa ! — Ditto —

Monk : Yamahaṃ vadāmi taṃ vadehi **

Devotee : Āma Bhante

* Repeat three times.

**“Vadetha” for more than one person.

Homage

Homage to Him, the Blessed One,
The Accomplished One, the Supremely
Enlightened One !

Self correction

Please, Venerable Sir, pardon all my
transgressions by the three (bodily
verbal and mental) action-doors.

For the second time — Ditto —

For the third time — Ditto —

Request for the Precepts

Please, Venerable Sir, I seek from your
reverence, the Threefold Refuge, to-
gether with the Five Precepts of the
Holy Teaching ; kindly give me the
Precepts.

For the second time — Ditto —

For the third time — Ditto —

Monk : Repeat what I say.

Devotee : Yes, Venerable Sir.

Tisarana

Monk (recites, devotee repeats)

Namo tassa Bhagavato Arahato Sammā
Sambuddhassa *

Buddham Saranam Gacchāmi.

Dhammam Saranam Gacchāmi.

Sangham Saranam Gacchāmi.

Dutiyampi Buddham Saranam Gacchāmi

Dutiyampi Dhammam Saranam

Gacchāmi.

Dutiyampi Sangham Saranam

Gacchāmi.

Tatiyampi Buddham Saranam Gacchāmi.

Tatiyampi Dhammam Saranam

Gacchāmi.

Tatiyampi Sangham Saranam Gacchāmi.

The Monk

Tisaranagamanam paripunnam

Devotee

Āma, Bhānte

* Three Times.

The Threefold Refuge

Homage to Him, the Blessed One, the
Accomplished One, the Supremely En-
lightened One.

I go for Refuge to the Buddha
(The Enlightened One).

I go for Refuge to the Dhamma
(His Teaching).

I go for Refuge to the Sangha
(His Holy Order).

For the second time, I go for Refuge
to the Buddha.

For the second time, I go for Refuge
to the Dhamma.

For the second time, I go for Refuge
to the Sangha.

For the third time, I go for Refuge
to the Buddha.

For the third time, I go for Refuge
to the Dhamma.

For the third time, I go for Refuge
to the Sangha.

Monk

Commitment to (Going for) the
three-fold Refuge is now accomplished.

Devotee

Yes, Venerable Sir.

Pañca Sila

- 1 Pānātipātā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
- 2 Adinnādānā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
- 3 Kāmesu Micchācārā Veramaṇī Sikkhā-
padaṃ Samādiyāmi.
- 4 Musāvādā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
- 5 Surā-meraya-majja-pamādaṭṭhānā
Veramaṇī Sikkhāpadaṃ Samādiyāmi.

Monk

Tisaranena saddhiṃ Pañcasīlaṃ
dhammaṃ sādhukaṃ surakkhitaṃ katvā
appamādena sampādettha.

Devotee

Āma, Bhante.

Aṭṭhaṅga Sila

Repeat the formula as in Pañcā Sila.
Substitute Aṭṭhaṅga Sila in place of Pañca
Sila.

The Five Precepts

- 1 I (voluntarily) undertake the precept
of abstaining from killing.
- 2 I (voluntarily) undertake the precept
of abstaining from stealing.
- 3 I (voluntarily) undertake the precept
of abstaining from sexual mis-
conduct.
- 4 I (voluntarily) undertake the precept
of abstaining from lying.
- 5 I (voluntarily) undertake the precept
of abstaining from liquor, alcho-
holic drink, or intoxicant that be-
cloud the mind.

Guarding (observing) well the commit-
ment to the Threefold Refuge together
with the Five Precepts of the Holy
Teaching, work out (spiritual perfection)
with diligence.

Yes, Venerable Sir.

- 1 Pānātipātā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
2. Adinnādānā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
3. Abrahmacariyā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
4. Musāvādā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
5. Surā – meraya – majja – pamādaṭṭhānā
Veramaṇī Sikkhāpadaṃ Samādiyāmi.
6. Vikālabhojanā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
7. Nacca-Gita-Vādita – Visūkadassanā – Mālā
– Gandha-Vilepana – Dhārana – Maṇḍana –
Vibūsanāṭṭhānā Veramaṇī Sikkhāpadaṃ
Samādiyāmi.
8. Uccāsayanā – Mahāsayanā Veramaṇī
Sikkhāpadaṃ Samādiyaāmi.

The Eight Precepts

1. I (voluntarily) undertake the precept of abstaining from killing.
2. I undertake the precept of abstaining from stealing.
3. I undertake the precept of abstaining from incelibacy.*
4. I undertake the precept of abstaining from lying.
5. I undertake the precept of abstaining from liquor, alcoholic drink, drugs or intoxicants, which becloud the mind.
6. I undertake the precept of abstaining from taking (solid) food after midday.
7. I undertake the precept of abstaining from participating in or witnessing dancing, singing, instrumental music performances, unseemly shows or sights, and from wearing garlands or using perfumes, cosmetics, embellishments, adornments and beautifying accessories.
8. I undertake the precept of abstaining from (using) high and luxurious furniture (lit. couches).

*Any form of sexual act.

Dasa Sīla

(Monk recites, Devotee repeats)

Repeat the formula as in Pañca Sīla.
Substitute *Dasa* in place of *Pañca*.

1. Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surā-meraya-majja-pamādatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
6. Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
7. Nacca-gīta-vādita-visūkadassanā veramaṇī sikkhāpadaṃ samādiyāmi.
8. Mālā-gāṇḍha-vilepana-dhārana-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
9. Uccāsayanā-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.
10. Jātarūpa-rajata-paṭiggahanā veramaṇī sikkhāpadaṃ samādiyāmi.

The Ten Precepts

1. I (voluntary) undertake the precept of abstaining from killing.
2. I undertake the precept of abstaining from stealing.
3. I undertake the precept of abstaining from incelibacy.
4. I undertake the precept of abstaining from lying.
5. I undertake the precept of abstaining from liquor, alcoholic drink, drugs or intoxicants which becloud the mind.
6. I undertake the precept of abstaining from taking (solid) food after midday.
7. I undertake the precept of abstaining from participating in or witnessing dancing, singing, instrumental music performance and unseemly shows or sights.
8. I undertake the precept of abstaining from wearing garlands or using perfumes, cosmetics, embellishments, adornments and beautifying accessories.
9. I undertake the precept of abstaining from using high and luxurious furniture (lit. couches).
10. I undertake the precept of abstaining from accepting gold and silver.

2

PŪJĀ

Buddhavandanā

Iti'pi so Bhagavā Arahāṃ, Sammāsambuddho, Vijjācaraṇasampanno, Sugato, Lokavidū, Anuttaro Purisadammasārathī, Satthā Devamanussānaṃ, Buddho, Bhagavā'ti.

Namo tassa Sammāsambuddhassa !

Ye ca Buddhā atītā ca, ye ca Buddhā anāgatā
Paccupannā ca ye Buddhā, ahaṃ vandāmi
sabbadā.

N'atthi me saraṇaṃ aññaṃ, Buddho me
saraṇaṃ varaṃ.

Etena saccavajjena, hotu me* jayamaṅgalaṃ.
Uttamaṅgena vandehaṃ, pādapaṃsum vartu-
tamaṃ.

Buddhe yo khalito doso, Buddho khamatu
taṃ mamaṃ.

Buddhaṃ yāva nibbānapariyantaṃ saraṇaṃ
gacchāmi.

* "no" for group worship.

WORSHIP

Worshipping the Enlightened One

Thus indeed is the Blessed One : He is the Accomplished One, the Supremely Enlightened One, the Perfect Embodiment of Wisdom and Virtue, the Auspicious Pathfinder, the Knower of All Realms, the Incomparable Tamer of Individuals, the Supreme Master of Gods and Men, the Awakened One, the Lord.

Reverential salutation to Him, the Supremely Enlightened One !

The Enlightened Ones of the past,
The Enlightened Ones of the future,
The Enlightened Ones of the present,
Ever humbly do I worship.

There is no other refuge for me,
The Enlightened One is my Supreme Refuge.
By this avowal of Truth,
May joyous victory be mine* !

With my brow do I worship the sacred dust
Of the holy feet of the Most Excellent.

If the Enlightened One I have transgressed,
in aught,

May my error by Buddha's power be forgiven.

Till Deliverance is attained,
I go to the Enlightened One for Refuge.

* Ours

Dhammavandana

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko,
akāliko, ehipassiko, opanayiko, paccattam
veditabbo viññuhi'ti.

Namo tassa niyyānikassa Dhammassa !

Ye ca Dhammā atītā ca, ye ca Dhammā
anāgatā,

Paccuppannā ca ye Dhammā,
Ahaṃ vandāmi sabbadā.

N'atthi me saranam āññam, Dhammo me
saranam varam,

Etena saccavajjena, hotu me jayamaṅgalam.

Uttamaṅgena vandeham, Dhammañca
tividham varam.

Dhamme yo khalito doso, Dhammo khamiatu
tam mamam.

Dhammam yāva nibbānapariyantam saranam
gacchāmi.

Worshipping the Sacred Teaching

The Teaching is perfectly enunciated by the Blessed One, is verifiable here and now, is with immediate fruit, invites all to test for themselves, leads onward to Nibbāna, is to be experienced by the wise, each for himself.

Reverential salutation to the Sacred Teaching ever leading onward to Deliverance.

The Sacred Teaching of the past (Buddhas),
The Sacred Teaching of the future
(Buddhas),

The Sacred Teaching of the present
(Buddha),

Ever humbly do I worship.

No other Refuge there is for me.

The Sacred Teaching is my Supreme Refuge.

By this avowal of Truth.

May joyous victory be mine !

With my brow do I worship the threefold
most excellent Teaching.

If the Teaching I have transgressed in aught,
May my error by Dhamma's power be forgiven.

Till Deliverance is attained,

I go to the Sacred Teaching for Refuge.

Sanghavandanā

Sūpaṭipanno Bhagavato Sāvakasaṅgho,
 Ujupaṭipanno Bhagavato Sāvakasaṅgho,
 Ñāyapaṭipanno Bhagavato Sāvakasaṅgho,
 Sāmicipaṭipanno Bhagavato Sāvakasaṅgho;
 Yādidam cattāripurisayugāni aṭṭhapuri-
 sapuggalā, esa Bhagavato Sāvakasaṅgho,
 Āhuneyyo, pāhuneyyo, dhakkhineyyo,
 añjalikaraṇiyo,

Anuttaram puññakkhettaṃ lokassā'ti.

Naṃo tassa aṭṭha ariyapuggala-mahāsaṅg-
 hassa !

Ye ca Saṅghā atītā ca, ye ca Saṅghā anāgatā,

Paccuppanna ca ye Saṅgha ahaṃ vandāmi
 sabbadā.

N'atthi me saranaṃ aññaṃ, Saṅgho me
 saranaṃ varam,

Etena saccavajjena, hotu me jayamaṅgalam.

Uttamaṅgena vandeham, Saṅghaṇca tivi-
 dūttamam,

Saṅghe yo khalito doso, Sangho khamatu taṃ
 mamam.

Saṅgham yāva nibbānapariyantam saranaṃ
 gacchāmi !

Worshipping the Holy Order

'The Order of Holy Disciples of the Blessed One is established on the right Way. The Order of Holy Disciples of the Blessed One is established on the straight Way. The Order of Holy Disciples of the Blessed One is established on the true Way. The Order of Holy Disciples of the Blessed One is established on the proper Way. That is, the four pairs of persons, the eight Holy Individuals. This Order of Holy Disciples of the Blessed One is worthy of offerings and hospitality, is worthy of gifts and reverential salutations, is an incomparable field of merit for the world.

Reverential salutation to the Great Order of
the Eight Holy Saints.

The Holy Orders of the past (Buddhas),
The Holy Orders of the future (Buddhas),
The Holy Orders of the present (Buddha),
Ever humbly do I worship.

No other Refuge is there for me,
The Holy Order is my Supreme Refuge.
By this avowal of Truth,
May joyous victory be mine!

With my brow do I worship the Holy Order,
Pre-eminent in the three levels (of accomplishments).

If the Holy Order I have transgressed in
aught,

May my error by the Sangha's power be forgiven.

Until Deliverance is attained, I go to the
Holy Order for Refuge!

Ratanattaya Vandanā

Buddhadhammā cā Paccekabuddhā Sanghā ca
sāmikā,

Daso haṃasmī me tesaṃ guṇaṃ t̥hātu sire
sadā.

Tisaranaṃ tilakkhanūpekkhaṃ Nibbānaṃ-
antimaṃ sukhaṃ

Suvande sirasā niccaṃ labhāmi tiyidhā-
maham.

Tisaranaṃ ca sire t̥hātu sire t̥hātu tilak-
khanam

Upekkhā ca sire t̥hātu Nibbānaṃ t̥hātu me
sire.

Buddhe sakarune vande Dhamme Pacceka-
sambuddhe

Sanghe ca sirasā yeva tidhāniccāṃ namā-
yham.

Namāmi satthuno vād'appamāda vacanan-
timaṃ

Sabbe pi cetiye vande upajjhācariye mamaṃ

Mayhaṃ paṇāmatejena, cittaṃ pāpehi
muñchataṃ!

Evam Buddhaṃ sarantānaṃ Dhammaṃ
Sanghañca bhikkhavo,

Bhayaṃ vā chambhitattaṃ vā lomahaṃso na
hessati.

Worshipping the Triple Gems

The Supremely Enlightened Ones, the Sacred Teachings, the Silent Enlightened Ones and the Holy Orders—

These are my lords ; I am their servant,
May their exalted virtues ever remain upon
my head.

The Threefold Refuge equanimity of experiencing the three characteristics, and the bliss of final Deliverance—

With my brow humbly do I worship ever these
Threefold Excellences.

May the Threefold Refuge; equanimity of experiencing the three characteristics, and Deliverance ever remain upon my head.

The all-compassionate Enlightened Ones, the Sacred Teachings, the Silent Enlightened Ones and the Holy Orders—

With my brow do I ever worship in three modes (deed, word, thought).

Devoutly I worship the Lord's last words (on diligent effort yielding Deliverance).

I worship all the sacred shrines, my revered preceptors and teachers.

By the power of this reverential worship may my heart be rid of all evils!

Monks, in those who thus reflect on the attributes of the Buddha, Dhamma and Sangha,

Anxiety, fear and terror will not arise.

Paḍīpa Pūjā

Ghanasārappadittena dipena tamadhamśinā,
 Tilokadipaṃ Sambuddhaṃ pūjayāmi
 tamonudaṃ

Dhūpa Pūjā

Gandhasambhārayuttena dhūpenāhaṃ
 sugandhinā,
 Pūjaye pūjaneyyantaṃ pūjābhājana-
 muttamaṃ.

Sugandha Pūjā

Sugandhikāya vādanaṃ anāntaguna
 gandhinā,
 Sugandhinā'haṃ gandhena
 Pūjayāmi Tathāgataṃ.

Puppha Pūjā

Vaṇṇagandhaguṇopetaṃ etaṃ
 kusumasantatiṃ,
 Pūjayāmi Munindassa siripāda saroruhe.
 Pūjemi buddhaṃ kusumena'nena,
 Puññenametenaca hotu mokkhaṃ,
 Pupphaṃ milāyāti yathā idamme,
 Kāyo tathā yāti vināsabhāvaṃ.

Offering Lights

With intense flame burning brightly, dispelling darkness, do I worship the Supremely Enlightened One, the Light of the Three Worlds, who dispels inner darkness.

Offering Incense

With fragrant incense, compounded of aromatic substances, do I worship Him, the most worthy of reverence, the highest recipient of offerings.

Offering of Perfume

With this scented perfume do I devoutly worship the Truth-finder, redolent with the fragrance of infinite virtues emanating from his face and form.

Offering of Flowers

With this heap of flowers, choice, beautiful and fragrant, do I worship the sacred lotus feet of the Lord of Sages.

With diverse flowers do I worship the Enlightened One; through this act of merit; may emancipation be mine. Just as these flowers wither away, even so this body must end in destruction.

Nirodhasamāpattito vuṭṭhahitvā nisinnassa
viyā Bhagavato Arahato Sammāsambuddha
ssa, iminā dipena dhūpena pupphena pūjemi,
pūjemi, pūjemi.

Idaṃ dīpa-dhūpa pupphapūjā nāma sakala
sambuddhānaṃ, Pacceka Buddhānaṃ, Agga-
sāvakaṇānaṃ, Mahāsāvakaṇānaṃ, Arahantānaṃ
pakatisīlaṃ.

Ahampi tesāṃ anuvattako homi.

Imāni pupphāni vaṇṇena'pi suvaṇṇaṃ
gandhena'pi sugandhaṃ, saṅghānena'pi
susāṅghānaṃ, khippameva dubbaṇṇaṃ
duggandhaṃ dussāṅghānaṃ pāpunissati.
Evameva sabbe saṅkhārā aniccā, sabbe
saṅkhāra dukkhā, sabbe dhammā anattā'ti!

Ahāra Pūjā

Adhivāsetu no, Bhante.

Bhojanam* upanāmitaṃ,

Anukampaṃ upādāya

Paṭigaṇhātumuttamaṃ,

*Khajjakam (sweets), panakam (beverage), bhesajjam (medicaments) (paniyam) water, etc., can be substituted.

The Lord, the Accomplished One, the Supremely Enlightened One, who is seated as though just arisen from the summit state of ecstatic absorption, him do I worship with these flowers. Indeed, this lower worship was the habitual practice of devotion for all the Supremely Enlightened Ones, the Silent Enlightened Ones, the Chief Disciples, the Great Disciples and the Holy Saint Disciples. So I too follow in their footsteps. Lo! these flowers which are now so colourful, fragrant, and beautiful will soon become discoloured, malodorous and ugly. Even so, changeful are all compounded things, subject to suffering are all compounded things, and unsubstantial are all things (whether conditioned. or unconditioned.)

Offering of Food, etc.

O Lord!

The food is offered ;

For compassion's sake,

Deign accept it, O Exalted One.

Paṭipatti Pūjā

Imāya Dhammānudhamma paṭipattiyā
Buddhaṃ pūjemi.

Imāya Dhammānudhamma paṭipattiyā
Dhammam pūjemi.

Imāya Dhammānudhamma paṭipattiyā
Saṅghaṃ pūjemi.

Cetiya Vandanā

Vandāmi cetiyaṃ sabbaṃ sabbaṭṭhānesu
patiṭṭhitam,
Sārīrikadhātū mahābodhiṃ Buddharupaṃ
sakalaṃ sadā.

Bodhi Vandanā

Yassamūle nisino'va
Sabbārivijayaṃ akā
Patto sabbaññutaṃ satthā
Vande'taṃ bodhipādaṃ.
Ime ete mahā bodhi
Lokanāthena pūjitā
Ahaṃ pi te namassāmi
Bodhirāja namatthu te.

Devout practice as Offering

By this truth-based, devout practice
do I worship the Enlightened One.

By this truth-based, devout practice
do I worship the Sacred Teaching.

By this truth-based, devout practice
do I worship the Holy Order.

*Worshipping the Cetiya**

I worship every cetiya established in all
places,

The holy relics, the sacred Tree of
Wisdom,

And all holy images of the Enlightened
One ever.

Worshipping the Bodhi Tree

I worship that sacred Enlightenment Tree,
Seated at the foot of which

The Master vanquished all adversaries of
Truth,

Winning omniscience.

These great Trees of Enlightenment,

Revered by the Lord of the World himself,
I too shall worship.

Magnificent Bodhi, I worship thee !

*Stupa or votive shrine. Also called pagoda or dagoba.

Saccakāra

Iminā vandanamānana pūjā paṭipatti-
ānubhāvena āsavakkhayo hotu, cittaṃ
sabba dukkhāpamuccatu.

Khamā Yācanā

Kāyena vācā cittaena
Pamādena mayā kataṃ,
Accayaṃ khama me, bhante,
Bhūripaṇṇa Tathāgata !

Puññānumodanā

Ākāsaṭṭhā ca bhummaṭṭhā
Devānāga mahiddhikā,
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu sāsanaṃ.

Ākāsaṭṭhā ca bhummaṭṭhā
Devānāga mahiddhikā,
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu desanaṃ.

Ākāsaṭṭhā ca bhummaṭṭhā
Devānāga mahiddhikā,
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu maṃ param.

Ettāvatā ca amhehi
Sambhataṃ puññasampadaṃ,
Sabbe devā anumodantu
sabba sampatti siddhiyā.

Dedication

By the sublime power of this righteous practice of worship, reverential salutation and offering, may my cankers be destroyed !
May my mind be liberated from all suffering !

Seeking Forgiveness

Whatever wrong, by deed, speech and thought, has been committed by me, forgive my faults, O Lord, Truthfinder of Infinite Wisdom !

Sharing Merit

Sharing this act of merit, may the gods and nāgās of mighty power, inhabiting the space and earth, protect the Buddha's Dispensation for long !

Sharing this act of merit, may the gods and nāgās of mighty power, inhabiting the space and earth, protect the Buddha's Teaching for long !

Sharing this act of merit, may the gods and nāgās of mighty power, inhabiting the space and earth, protect me and others for long !

May all gods share this wealth of merit thus acquired by us, so that all good fortune accrues to us.

Ettāvatā ca amhehi
 Sambhataṃ puññasampadaṃ,
 Sabbe bhūtā anumodantu
 Sabba sampatti siddhiyā.

Ettāvatā ca amhehi
 Sambhatam puññasampadaṃ,
 Sabbe sattā anumodantu
 Sabba sampatti siddhiya.

Idamme ñātinaṃ hotu
 Sukhitā hontu ñātayo!

(3 times)

Saṅkappo

Iminā puññakammena,
 Mā me bāla-samāgamo,
 Sataṃ samāgamo hotu,
 Yāva nibbānapattiyā.



May all creatures share this wealth of merit
thus acquired by us, so that all good fortunes
accrue to us !

May all beings share this wealth of merit
thus acquired by us, so that all good fortunes
accrue to us.

May this merit accrue to my relatives ; may
they be happy ! (3 times)

Aspiration

By the strength of this meritorious act,
May I not have the company of unwise
people.

May I have the company of the wise
Until Deliverence is won !



PARITTA PĀTHA

Avāhaṇaṃ
 Vipatti paṭivāhāya,
 Sabbasampatti siddhiyā,
 Sabbadukkha-vināsāya
 Sabbabhaya-vināsāya,
 Sabbaroga-vināsāya,
 Bhava dighāyukadāyakam,
 Sabbaloka-hitatthāya,
 Parittaṃ taṃ bhaṇāmahe.
 Samantā cakkavālesu,
 Attrāgacchantu devatā,
 Saddhammaṃ munirājassa,
 Sunantu sagga mokkhadaṃ.

Dhammassavanakālo ayaṃ bhadantā !

(3 times)

Ye santā santacittā tisaraṇasarāṇā
 etthalokantare vā,
 Bhummaṃ bhummaṃ ca devā guṇagaṇa-gaḥaṇa
 byāvaṭṭā sabbakālaṃ,
 Ete āyantu devā varakaṇakamaye
 merurājevaśanto,
 Santo santosaheṭum munivaravacanaṃ
 sotumaggaṃ samaggaṃ.

PROTECTIVE RECITATION

Invocation

To ward off adversity and bring all good fortune, to remove all suffering, fear and disease, and promote the welfare of all in the world, do we now recite this protective hymn, bestowing long life.

May the gods in the entire universe assemble here and listen to the Sacred Teaching of the Lord of Sages, leading to heavenly bliss and Liberation.

This is a propitious time to hear to the Good Law, O sublime ones ! (3 times)

Those divine beings, tranquil in mind, being established in the Threefold Refuge, whether inhabiting the celestial spheres beyond this world, or the earth, or the far heights of splendid Sumeru, king of mountains—may all those gods, with gladdened hearts, assemble here to harken to the Perfect Teaching of the Exalted Sage.

Sabbesu cakkavālesu yakkhā devā ca
brahmuno,

Yaṃ amhehi kataṃ puññaṃ sabba-sampatti
sādhakaṃ,

Sabbe taṃ anumoditvā samaggā sāsāneratā

Pamādarahitā hontu ārakkhāsu viśesato.

Sāsanassa ca lokassa vuḍḍhi bhavatu
sabbadā,

Sāsanampi ca lokañca devā rakkhāntu
sabbadā,

Saddhiṃ hontu sukhī sabbe parivārehi
attano.

Aniḡhāsumanā hontu saha sabbehi nātibhi

Devo vassatu kālena,

Sassa-sampatti hetu ca

Phito bhavatu loko ca

Rāja bhavatu dhammiko.

Rājato vā, corato vā, manussato vā,

amanussato vā, aggito vā,

udakato vā, pisācato vā, khāṇukato vā,

kaṇṭakato vā, nakhattato vā,

May those celestial beings, sublime gods and high Brahma divinities share the merit we have now acquired, bestowing all good fortune, enjoy mutual harmony, rejoice in the Dispensation of the Buddha, and diligently provide us with special protection! May the Dispensation and the world ever flourish!

May the gods ever protect the holy Dispensation and the world!

May all beings, with their families and relatives, live happily, rid of misery, enjoying bodily and mental well-being ever.

May the rains fall in time,

And bring about a rich harvest!

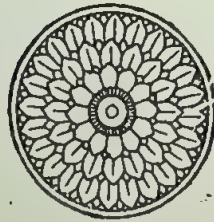
May the world thrive in prosperity,

And the king be ever righteous!

May the gods ever provide protection from dangers caused by the government (lit. king), or robbers, or human beings, or non-human beings, or fire, or water, or evil spirits, or stumps, or thorns, or nature's fury, or

janapadarogato vā, asaddhammato vā,
 asandiṭṭhito vā, asappuriso vā, caṇḍaha-
 hatthi-assa-miga-gona-kukkura-ahi-vicchika-
 maṇisappa - dīpi - accha-taraccha - sūkara -
 mahisa-yakkha-rakkhasādīhinānā bhayatovā,
 nānā rogato vā, nāna upaddavato vā ārakkhamaṃ
 gaṇhantu devatā.

Ye keci Buddhaṃ saraṇaṃ gatāse
 Na te gamissantī apāyaṃ,
 Pahāya mānusaṃ dehaṃ
 Devakāyaṃ pāripūressantī'ti.



epidemics, or false belief systems, or evil men, fierce elephant, horse, antelope, bull, dog, poisonous reptile, scorpion, king cobra, tiger, bear, hyena, wild pig, buffalo, demon or devil ; indeed from every form of danger, disease and misfortune !

Those who go to the Buddha for Refuge
 Will never fall in states of woe.
 Upon death, discarding the human body,
 They will populate the realms of the gods.



Mahāmaṅgala Suttaṃ

Nidānam :

Yam maṅgalaṁ dvādasahi cintayimṣu
sadevakā,
Sothānaṁ nādhigacchanti aṭṭhatimsaṅca
maṅgalaṁ,
Desitaṁ devadevena sabbapāpavināsaṇaṁ,
Sabbaloka hitatthāya maṅgalaṁ taṁ
bhanāmahe.

Evam me sutam: ekam samayam Bhagavā
sāvatthiyam viharati jetavane anāthapiṇḍi-
kassa ārāme. Atha kho aññatarā devatā
abhikkantāya rattiyaṃ abhikkantavaṇṇā
kevalakappam jetavanam obhāsetvā yena
Bhagavā tenupasaṅkami. Upasaṅkamitvā
Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhitā kho sā devatā Bhagavantam
gāthāya ajjhabhāsi.

1. Bahū devā manussā ca
Maṅgalāni acintayum,
Ākaṅkhamānā sotthānam.
Brūhi maṅgalamuttamam.

Great Blessings

Occasion :

For twelve long years both gods and men pondered but failed to determine what true blessings were. The Buddha, Supreme Lord of Gods, then enunciated thirty-eight kinds of blessings that destroy all evils. To promote the well-being of all in the world, we now recite these blessings !

Thus have I heard :

Once the Blessed One was staying at Anāthapiṇḍika's monastery in Jeta Grove near Sāvātthi. Now as the night advanced far, a certain deity, with excelling effulgence illuminating the entire Jeta Grove, came into the presence of the Blessed One ; drawing near, he paid his respects to the Lord, and stood at one side. Standing thus, the deity addressed the Blessed One in verse :

1. Many deities and men
Have pondered on blessings,
In quest of well being.
Pray enunciate the greatest blessings,

2. Asevanā ca bālānaṃ,
Paṇḍitānaṃca sevana,
Pūjā ca pūjaṇīyānaṃ,
Etaṃ maṅgalamuttamaṃ.
3. Paṭirūpadesavāso ca
Pubbe ca katapuññatā,
Atta-sammāpaṇidhi ca
Etaṃ maṅgalamuttamaṃ.
4. Bāhu-saccaṇca sippaṇca,
Vinayo ca susikkhiṭṭo,
Subhāsītā ca yā vācā,
Etaṃ maṅgalamuttamaṃ.
5. Mātā pitu upaṭṭhānaṃ,
Puttadārassa saṅgaho,
Anākulā ca kammantā,
Etaṃ maṅgalamuttamaṃ.
6. Dānaṇca dhammacariyā ca
Ñātakānaṇca saṅgaho,
Anavajjāni kammāni
Etaṃ maṅgalamuttamaṃ.
7. Ārati virati pāpā,
Majjapānā ca saññāmo,
Appamādo ca dhammesu,
Etaṃ maṅgalamuttamaṃ.

(The Blessed One said)

2. Avoiding wrong company,
Associating with the wise,
Revering those to be revered,
These are the greatest blessings.
3. Residing in a suitable locality,
Being endowed with merits of past deeds
Setting oneself on the righteous course,
These are the greatest blessings.
4. Ample learning and skill in crafts,
Being well bred and highly principled,
Being gifted with pleasant speech,
These are the greatest blessings.
5. Looking after mother and father,
And supporting wife and children,
Pursuing a blameless occupation,
These are the greatest blessings.
6. Generosity and virtuous conduct,
To be helpful to relatives,
And irreproachable in actions,
These are the greatest blessings.
7. Indifference to and refraining from evils,
Abstaining from intoxicating drinks,
Not to be negligent in spiritual matters,
These are the greatest blessings.

8. Gāravo ca nivāto ca
Santutṭhi ca kataññutā,
Kālena dhammassavanam,
Etam maṅgalamuttamam.
9. Khanti ca sovacassatā,
Samanānañca dassanam,
Kālena dhammasākacchā,
Etam maṅgalamuttamam.
10. Tapo ca brahmacariyañca,
Āriyasaccānadassanam,
Nibbānasacchikiriyā ca,
Etam maṅgalamuttamam.
11. Phuṭṭhassa lokadhammehi,
Cittam yassa na kampati,
Asokam virajam khemam,
Etam maṅgalamuttamam.
12. Etādisāni katvāna,
Sabbatthamaparājitā,
Sabbattha sotthim gacchanti,
Tam tesam maṅgalamuttaman'ti.

- 8 To be reverential and modest,
To be contented and grateful,
Regularly listening to spiritual
discourses,
These are the greatest blessings.

9. Enduring patience, openness to
correction,
And waiting upon monks,
Regularly engaging in spiritual
discussions,
These are the greatest blessings.

10. Practising austerity, leading holy life,
Winning insight into the Noble Truths,
And realising Nibbāna (Summum Bonum)
These are the greatest blessings.

11. When impinged by worldly dichotomies,
The mind does not tremble--
A state beyond sorrow, taint-free and
secure,
This is the greatest blessing.

12. Those who act in the aforesaid way
Are invincible always,
And go about happily everywhere.
These, then, are the greatest blessings.

Ratana Sutta

Nidānaṃ :

Paṇidhānato paṭṭhāya
 Tathāgatassa dasapāramiyo,
 dasa upa-pāramiyo,
 dasa paramattha-pāramiyo'ti
 samatiṃsa pāramiyo
 pañca mahāpariccāge,
 lokatthacariyaṃ, ñātattha cariyaṃ,
 Buddhatthacariyanti
 tisso cariyāyo
 pacchimabhavē gabbhokantiṃ
 jātiṃ, abhinikkhamanaṃ ;
 padhānacariyaṃ ;
 bodhipallāṅke māravijayaṃ ;
 sabbhaññūtā ñānapaṭivedaṃ ;
 Dhammacakkapavattanaṃ,

Triple Gem

Occasion :

Seeing the plight of the Vesalians, who were stricken by successive outbreaks of famine, epidemic and evil spirits, the Elder Ānanda, profoundly moved by compassion, recited the protective hymn of the Triple Gem for an entire night, after vitalizing himself by meditating on the spiritual excellences of the Buddha and the ninefold supermundane states he discovered. These excellences are the Truthfinder's unique undertaking of bringing to consummation the thirty spiritual perfections—ten perfections, ten extraordinary perfections, ten absolute perfections—to reach Supreme Enlightenment. Likewise, his heroic deeds, such as the five consummate acts of giving; the three unique ways by which he promoted universal welfare, the welfare of his kinsfolk

nava lokuttara dhame'ti,
 sabbe pi'me Buddhagūṇe
 āvajjetvā, vesāliyā tisu
 pākārantaresu tiyāmarattim
 parittam karonto,
 āyasmā Ānanda thero viya
 kāruṇṇam cittam upaṭṭhapetvā :
 koṭisatasahassesu
 cakkavālesu devatā,
 yassānampaṭiggaṇhanti,
 yañca vesāliyā pure,
 rogāmanussa dubbhikkha-
 sambhūtam tividham bhayam,
 khippamantaradhāpesi ;
 parittam tam bhaṇāmahe.



and his own welfare, to achieve Enlightenment; the noble way, in the last state of existence, he entered the human state from the glorious state of a divine monarch; his unparalleled birth, renunciation and austerities; his victory over Māra at the foot of the Tree of Wisdom; attainment of Omniscience and the discovery of nine supermundane states. Following the footsteps of the Venerable Elder Ānanda, we too, filling our hearts with compassion, recite this protective hymn, enunciated by him whose Teaching the gods of a crore and hundred thousand world-systems fervently follow, and which, as the Venerable Ānanda recited it at Vesāli, warded off the triple fear of famine, epidemic and evil spirits that plagued the city. This protective hymn do we now recite!

Ratana Sutta

1. Yānidha bhūtāni samāgatāni,
Bhummāni vā yāniva antalikkhe,
Sabb'eva bhūtā sumanā bhavantu,
Atho'pi sakkacca sunantu bhāsitaṃ.

2. Tasmā hi bhūta nisāmetha sabbe,
Mettaṃ karotha mānusiya pajāya,
Divā ca ratto ca haranti ye baliṃ.
Tasmā hi ne rakkatha appamattā.

3. Yaṃ kiñci vittaṃ idha vā, huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇitaṃ,
Na no samaṃ atthi Tathāgatenā.
Idampi Buddhē ratanaṃ paṇitaṃ.
Etena saccena suvatthi hotu !

4. Khayaṃ virāgaṃ amataṃ paṇitaṃ,
Yadajjhagā Sakyamunī samāhito,
Na tena dhammena samaṃ atthi kiñci.
Idampi Dhamme ratanaṃ paṇitaṃ.
Etena sāccena suvatthi hotu !

Hymn of Treasure Gem

1. Whatever beings are gathered here,
Whether terrestrial, or celestial,
Beings all, with loving hearts, abide,
And now listen carefully to my words !

2. Come then, all ye beings, and pay heed,
Show lovingkindness to the human beings,
Who, day in and out, bring thee offerings.
Therefore protect them ever with
diligence.

3. Whatever treasure gem in this or other
worlds,
Whatever precious jewel there be in the
heavens,
None there is to equal the Truthfinder.
Verily, in the Buddha is this treasure gem.
By this avowal of truth may weal
abound !

4. The exhaustion of defilements, the
passion-free, deathless Summum Bonum,
The tranquil Sākya Sage realized.
None there is to equal that supreme state.
Verily, in the Dhamma is this treasure
gem.
By this avowal of truth may weal abound !

5. Yaṃ Buddha-seṭṭho parivaṇṇayī
suciṃ,
Samādhi mānantarikaññaṃ māhu,
Samādhinā tena samo na vijjati.
Idampi Dhamme rataṇaṃ paṇitaṃ.
Etena saccena suvatthi hotu !
6. Ye puggalā aṭṭha sataṃ pasatthā,
Cattāri etani yugāni honti,
Te dakkhineyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni.
Idampi Saṅghe ratanaṃ paṇitaṃ.
Etena saccena suvatthi hotu !
7. Ye suppayuttā manasā dalhena,
nikkāmino Gotamasāsanamhi.
Te pattipattā amataṃ vigayha,
Laddhā mudhā nibbutiṃ bhuñjamānā
Idampi Saṅghe ratanaṃ paṇitaṃ.
Etena saccena suvatthi hotu !

5. That transcendental sanctity the Supreme
Buddha lauded
Is called uninterrupted absorption.
Nothing equals that great absorption.
Verily, in the Dhamma is this treasure
' gem.
By this avowal of truth may weal abound !
6. The Eight Personages extolled by the
Prince of Virtue
Form the Four Pairs of sanctified Sages,
Worthy of offerings, the Pathfinder's
sons--
Offerings unto them yield fruit abundant.
Verily, in the Saṅgha is this treasure gem.
By this avowal of truth, may weal
abound ;
7. With minds steadfast, those completely
devoted
To Gotama's Dispensation, have gone
beyond passion.
Accomplished in what is to be accom-
plished,
Having plunged unto the Deathless,
They partake of peace obtained without
price.
Verily, in the Saṅgha is this treasure gem.
By this avowal of truth, may weal
abound !

- 8 Yathindakhīlo paṭhaviṃ sito siyā
 Catubbhi vātehi asampakampiyo,
 Tathūpamaṃ sappurisaṃ vadāmi,
 Yo ariya-saccāni avecca passati.
 Idampi Saṅghe ratanaṃ paṇītaṃ.
 Etena saccena suvatthi hotu !
9. Ye ariya saccāni vibhāvayanti,
 Gambhīrapaññaṇa sudesitani,
 Kiñcāpi te honti bhusappamattā,
 Na te bhavaṃ aṭṭhamaṃ ādiyanti.
 Idampi Saṅghe ratanaṃ paṇītaṃ.
 Etena saccena suvatthi hotu !
10. Sahāvassa dassana-sampadāya,
 Tayassu dhammā jahitā bhavanti,
 Sakkāyadiṭṭhi vicikicchitaṇa,
 Sīlabbataṃ vāpi yadatthi kiñci,
 Catuh'apāyehi ca vipparamutto,
 Cha cābhiṭṭhānāni abhabbo kātum.
 Idampi Saṅghe ratanaṃ paṇītaṃ.
 Etena saccena suvatthi hotu !

8. Even as a column sunk well in earth
Remains unshaken by the four winds,
Even so is the holy one, I declare,
Who dwells ever seeing the Noble Truths.
Verily, in the Saṅgha is this treasure
gem.
By this avowal of truth, may weal
abound !
9. Those who clearly comprehend the Noble
Truths,
Well expounded by him of profound
wisdom,
However much unmindful they may be,
Never undergo an eighth birth.
Verily, in the Saṅgha is this treasure
gem.
By this avowal of truth, may weal
abound !
10. For him with acquired vision,
Three fetters come to naught :
Self-illusion, doubt and indulgence in
whatever rituals there be.
Wholly freed is he from the four states
of woe,
And incapable of the six heinous crimes.
Verily, in the Saṅgha is this treasure gem.
By this avowal of truth, may weal
abound !

11. Kiñcāpi so kammaṃ karoti pāpakaṃ,
 Kāyena vācā uda cetasā vā,
 Abhabbo so tassa paṭicchādāya,
 Abhabbatā diṭṭha padassa vuttā.
 Idampi Saṅghe ratanaṃ paṇitaṃ.
 Etena saccena suvatthi hotu !

12. Vanappagumbe yathā pussitagge,
 Gimhānamāse paṭhamasmiṃ gimhe,
 Tath'ūpamaṃ dhammavaraṃ adesayi,
 Nibbānagāmiṃ paramaṃ hitāya.
 Idampi Buddhē ratanaṃ paṇitaṃ.
 Etena saccena suvatthi hotu !

13. Varo varaññu varado varāharo,
 Anuttaro Dhamma varaṃ adesayi.
 Idampi Buddhē ratanaṃ paṇitaṃ.
 Etena saccena suvatthi hotu !

11. Whatever mistake he might commit,
 Whether by deed, word or thought,
 This he is incapable of hiding;
 Impossible, it is said, for him with
 vision of the Path.
 Verily, in the Saṅgha is this treasure
 gem.
 By this avowal of truth, may weal
 abound!
12. Just as forest groves, in springtime,
 Burst forth in blossoms of myriad hues,
 So the sublime Teaching leading to
 Nibbāna
 Has been taught for the highest good.
 Verily, in the Buddha is this treasure
 gem.
 By this avowal of truth, may weal
 abound!
13. The Supremely Excellent One is the
 knower, giver and bringer of Supreme
 Excellence;
 The Unexcelled One has expounded the
 most excellent Teaching.
 Verily, in the Buddha is this treasure
 gem.
 By this avowal of truth, may weal
 abound!

14. Khīṇaṃ purāṇaṃ navaṃ natthi
sambhavaṃ,
Virattacittā āyatike bhavaṣmiṃ
Te khīṇabījā avirūḷhicchandā,
Nibbanti dhīrā yathā yaṃ paḍīpo.
Idampi Saṅghe ratanaṃ paṇītaṃ.
Eteṇa saccena suvatthi hotu !
15. Yānidha bhūtāni samāgatāni,
Bhummāni vā yāni vā antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Buddhaṃ namassāma suvatthi hotu !
16. Yānidha bhūtāni samāgatani,
Bhummāni vā yāni va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Dhammaṃ namassāma suvatthi hotu !

14. With past fully extinct and no fresh
becoming,
Their minds ever severed from rebirths,
Their desires like burnt-up seeds that
sprout no more,
These Wise Ones, like a blown-out
lamp, cease to be.
Verily, in the Saṅgha is this treasure-
gem.
By this avowal of truth, may weal
abound!

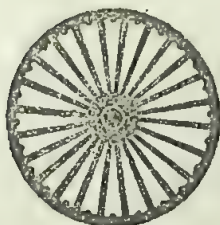
15. Whatever beings are gathered here,
Whether terrestrial or celestial,
We worship the Supremely Enlightened
One,
The Truthfinder, adored by gods and
men.
By this may weal abound!

16. Whatever beings are gathered here,
Whether terrestrial or celestial,
We worship the Sacred Teaching of
the Buddha,
The Truthfinder, adored by gods and
men.
By this may weal abound !

17. Yānīdha bhūtāni samāgatāni,
 Bhummāni vā yāni vā antalikkhe,
 Tathāgataṃ deva-manussa-pūjitaṃ,
 Saṅghaṃ namassāma suvatthi hotu !



17. Whatever beings are gathered here,
Whether terrestrial or celestial,
We worship the Holy Order of the
Buddha,
The Truthfinder, adored by gods and
men,
By this may weal abound !



Karaniya Mettā Sutta

Nidānaṃ :

Yassānubhāvato yakkhā
 Neva dassenti bhimsanaṃ,
 Yamhi cevānuyuñjanto,
 Rattindivamatandito
 Sukhaṃ supati sutto ca,
 Pāpaṃ kiñci na passati,
 Evamādi gunūpetāṃ,
 Parittaṃ taṃ bhaṇāmahe.

1. Karanīyamatthakusalena,
 Yaṃ taṃ santaṃ padaṃ abhisamecca.
 Sakko ujū ca sūjū ca,
 Suvaco c'assa mudu anatimāni.
2. Santussako ca subharo ca,
 Appakicco ca sallahukavutti,
 Santindriyo ca nipako ca,
 Appagabbho kulesu ananugiddho.
3. Na ca khuddaṃ samācare kiñci,
 Yena viññu pare upavadeyyuṃ.
 Sukhino vā khemino hontu,
 Sabbe satta bhavantu sukhitattā.
4. Ye keci pāṇabhūtattḥi,
 Tasā vā thāvarā vā anavasesā
 Dīghā vā ye mahantā vā
 Majjhimā rassakānukathulā,

Hymn of Universal Love

Occasion :

This spiritual power, which prevents evil spirits from making fearsome appearances, and which excellence, assiduously practised day and night, brings precious benefits—one falls asleep happily, enjoys sound sleep undisturbed by bad dreams—this Protective Hymn do I now recite.

1. Whoso his welfare seeks to promote,
Having glimpsed the state of perfect
peace,
Should be able, honest and upright,
Gentle in speech, meek and not proud.
2. He should be contented, easy to support,
Not over-busy, and be simple in living,
Tranquil his senses, let him be prudent,
Not brazen, nor fawning on families.
3. He should refrain from any action
That gives the wiser reason to reprove.
In weal may all be, and secure,
May all beings be happy !
4. Whatever living creatures there be,
Without exception, weak or strong,
Long or huge, middle-sized,
Short, minute or bulky,

5. Diṭṭhā vā yeva adiṭṭhā,
Ye ca dūre vasanti avidūre,
Bhūtā va sambhavesi vā,
Sabbe sattā bhavantu sukhittattā.
6. Na paro paramṃ nikubbetha,
Nātimaññetha katthacinamṃ kañci.
Byārosanā paṭighasaññā,
Nāññamaññassa dukkhamiccheyya.
7. Mātā yathā niyaṃ puttamṃ,
Āyusā ekaputtamanurakkhe,
Evampi sabbabhūtesu,
Mānasamṃ bhāvaye aparimānamṃ.
8. Mettañca sabba-lokasmiṃ,
Mānasamṃ bhāvaye aparimānamṃ,
Uddhamṃ adho ca tiriyañcā,
Asambādhamṃ averamṃ asapattamṃ.
9. Tiṭṭhamṃ caramṃ nisinno vā,
Sayāno vā yāvat'assa vigatameddho,
Etaṃ satimṃ adhiṭṭheyya,
Brahmametaṃ vihāramṃ idhamāhu.
10. Diṭṭhiñca anupagamma silavā,
Dassanena sampanno,
Kāmesu vineyya gedhamṃ.
Na hi jātu gabbhaseyyamṃ punareti'ti.

5. Whether visible or invisible,
And those living far or near,
The born and those seeking birth—
May all beings be happy !

6. Let none deceive or decry
His fellow anywhere.
Let none wish another's harm
In dudgeon or in hate.

7. Just as with her own life a mother
Shields her own, her only child,
So let let him have a mind
Of boundless love for all beings.

8. Let him cultivate a mind of boundless
love,
For all, throughout the universe,
In all its height, depth and breadth,
Love that is unrestricted
And beyond hatred or enmity.

9. Whether he stands, walks, sits or lies,
As long as he is awake,
Let him maintain this 'love-awareness',
Deemed here a Divine State.

10. Holding no wrong views, virtuous,
And with vision of the Ultimate,
Having overcome all sensual desire,
Never in a womb is he born again.

Mettānisaṃsa

Nidānaṃ :

Aggikkhandhopamaṃ sutvā,
Jātasamvega bhikkhunaṃ,
Assādatthāya desesi.
Yaṃ parittaṃ Mahāmuni,
Sabbaloka-hitatthāya
Parittam taṃ bhaṇāmahe.

Sutta

Evam me sutam. Ekaṃ samayaṃ
Bhagava savatthiyaṃ viharati jetavane
Anathapiṇḍikassa ārāme.
Tatro kho Bhagava bhikkhū amantesi,
Bhikkhavo'ti! Bhadante'ti te bhikkhū.
Bhagavato paccassosum. Bhagava etadavoca.

Mettaya bhikkhave, ceto-vimuttiya
āsevitāya, bhāvitāya, bahulikatāya, yāni-
katāya, vatthukatāya, anuṭṭhitāya, paricitāya
susamāraddhāya ekādasānisaṃsā paṭikaṅkhā.
Katame ekādasā? Sukhaṃ supati, sukhaṃ
paṭibujjhati, na pāpakaṃ supinaṃ passati,

Blessings of Universal Love

Occaston:

After listening to the Lord's discourse 'All is Aflame', the monks were seized with a sense of urgency.

The protective recital which the Exalted Sage enunciated (to make the monks happy) do we now recite for the weal of all beings in the world.

Discourse

Thus have I heard. Once the Blessed One was staying at Anāthapiṇḍika's monastery in Jeta's Grove near Sāvattthi. There the Blessed One addressed the monks, saying, "Monks" "Most Venerable Sir," the monks replied to the Blessed One. Then the Blessed One enunciated this:

"Monks, when universal love which brings about the freedom of mind, is ardently practised, developed, made a habit of, mastered, made the basic philosophy of one's life, firmly established within, fully familiarized and unrelentingly applied, then these eleven blessings should be expected. What eleven? One sleeps happily, wakes up happily, does not suffer bad dreams.

manussānaṃ piyo hoti, amanussānaṃ piyo
 hoti, devatā rakkhanti, nā'ssa aggi vā visam
 vā satthaṃ vā kamati, tuvaṇaṃ cittaṃ
 samādhīyati, mukhavaṇṇo vipasīdati,
 asaminūlho kālaṃ karoti, uttariṃ appaṭi-
 vijjhanto brahmhalokūpago hoti.

Mettāya, bhikkhave. ceto-vimuttiyā
 āsevitāya, bhāvitāya, bahulikātāya, yāni-
 katāya, vatthukatāya, anuṭṭhitāya, paricitāya
 susamā raddhā-taya ime ekādasānisaṃsā pāṭi-
 kaṅkhā'ti. Idamavoca Bhagavā. Attamaṇā
 te bhikkhū Bhagavato bhāsitaṃ abhinandun'ti



is dear to human beings, is dear to non-human beings; the gods protect him, no fire or poison or weapon harms him, his mind gets quickly concentrated, his features are bright, he dies unperturbed, and, if he fails to attain to supramundane stages, he is certain to reach the state of the high divinity of the Brahma loka.

“Monks, when universal love, which brings about the freedom of mind, is ardently practised, developed, made a habit of, mastered, made the basic philosophy of one’s life, firmly established within, fully familiarized and unrelentingly applied, then these eleven blessings should be expected.”

Thus the Blessed One spoke. Inspired, those monks greatly rejoiced at the Lord’s exposition.



Mettānisaṃsā

Nidānam :

Pūrento bodhisambhāre
Nātho temiya jātiyaṃ,
Mettānisaṃsaṃ yaṃ āha
Sunandaṃ nāma sārathim,
Sabbaloka-hitattāya,
Parittaṃ taṃ bhaṇāmahe.

1. Pahūtabhakkho bhavati,
Vippavuttho sakā gharā,
Bahūnaṃ upajīvanti,
Yo mittānaṃ na dūbhati.
2. Yaṃ yaṃ janapadaṃ yāti,
Nigame rājadhāniyo,
Sabbattha pūjito hoti,
Yo mittānaṃ na dūbhati.
3. Nāssa corā pasahanti,
Nātimaññeti khattiyo,
Sabbe amitte tarati,
Yo mittānaṃ na dūbhati.
4. Akuddho sagharaṃ eti
Sabhāya paṭinandito,
Nātinaṃ uttamo hoti,
Yo mittānaṃ na dūbhati.

Blessings of Friendship

Occasion :

The discourse on the blessings of friendship, which the Lord, while fulfilling the Perfections during his birth as Prince Temiya, gave to his charioteer Sunanda— this Protective Recital, do we now recite for the weal of all beings in the world.

1. He who does not deceive his friends,
When away from his home
Is lavishly looked after with food,
And many live depending upon him.

2. He who does not deceive his friends
Is greatly honoured everywhere,
In whatever country he visits,
Whatever town or capital city,

3. He who does not deceive his friends
Overcomes all enemies.
Thieves dare not trouble him;
The king does not despise him.

4. He who does not deceive his friends
Returns home ever with joy.
In all assemblies he is welcomed,
And he is the best of kinsmen.

5. Sakkatvā sakkato hoti,
 Garu hoti sagāravo,
 Vaṇṇakittibhato hoti,
 Yo mittānaṃ na dūbhati.

6. Pūjako labhate pūjaṃ,
 Vandako paṭivandanaṃ,
 Yaso kittiṇca pappoti,
 Yo mittānaṃ na dūbhati.

7. Aggi yathā pajjalati,
 Devatāva virocati,
 Siriyā ajahito hoti,
 Yo mittānaṃ na dūbhati.

8. Gāvo tassa pajāyanti,
 Khette vuttaṃ virūhati,
 Puttānaṃ phalamasnāti,
 Yo mittānaṃ na dūbhati.

9. Darito pabbatato vā,
 Rukkhato patito naro,
 Cuto patiṭṭhaṃ labhati,
 Yo mittānaṃ na dūbhati.

10. Virūḷhamūla-santānaṃ,
 Nigrodhamiva māluto,
 Amittā nappasahanti,
 Yo mittānaṃ na dūbhati.

5. He who does not deceive his friends
Is honoured, having honoured others,
Is respected, having respected others,
Is praised and gains reputation.
6. He who does not deceive his friends,
Being reverential, is ever revered,
Being courteous, is treated courteously,
And attains fame and glory.
7. He who does not deceive his friends
Thrives ever with prosperity,
Even as fire blazes,
And a divine being sheds light.
8. He who does not deceive his friends—
His cattle multiply fast,
Crops sown in his fields flourish,
And his children enjoy the fruits.
9. He who does not deceive his friends—
If this man falls from a precipice,
From a mountain or a tree,
On landing, he is sure to receive help.
10. He who does not deceive his friends,
Is beyond the harm of hostile men,
Even as a well-grown banyan tree
With rooted branches defies the *māluva*
parasite.

Jinapañjara Gāthā

1. Jayāsanagatā vira jetvā māraṃ
savāhiniṃ,
Catusaccāmatarasaṃ ye pivimsu
narāsabhā.
2. Tañhañkarādayo Buddhā aṭṭhavīsati
nāyaka.
Sabbe paṭiṭṭhitā mayhaṃ matthake te
munissarā.
3. Sire paṭiṭṭhitā Buddhā Dhammo ca
mama locane,
Saṅgho paṭiṭṭhito mayhaṃ ure
sabbaguṇākaro,
4. Hadaye Anuruddho ca Sāriputto ca
dakkhiṇe,
Kondañño piṭṭhibhāgasmiṃ Mogga-
llānosi vāmake.
5. Dakkhiṇe sabbaṇe mayhaṃ āhuṃ
Ānanda Rāhula,
Kassapo ca Mahānāmo ubhosuṃ
vāmasotake.

The Victor's Frame

1. Those mightiest of men, fearless heroes
Who vanquished Māra and his hosts,
Seated on their thrones of victory
Drank deep the ambrosia of the Four-
fold Truths.
2. The twenty-eight Supremely Enlightened
Ones,
Lord Tañhaṅkara and the rest,
Sovereigns of ages and true leaders—
May they dwell on the crown of my head.
3. On my crown are enshrined the Enlighten-
ed Ones,
In my eyes their Sacred Teachings,
In my heart is enshrined the
Holy Order, fount of all virtues.
4. Noble Anuruddha dwells in my heart,
Saint Sāriputta at my right side,
Elder Kondañña dwells at the back,
And Saint Moggallāna is at my left.
5. Likewise, the Saints Ānanda and Rāhula
Dwell at my right ear,
And at my left ear dwell
Saints Kassapa and Mahānāma.

6. Kesante piṭṭhibhāgasmim suriyo'va
 pabhaṅkaro,
 Nisinno sirisampanno Sobhito
 munipuṅgavo.
7. Kumārakassapo nāma mahesi
 citravādako,
 So mayhaṃ vadane niccaṃ patiṭṭhāsi
 guṇākaro.
8. Puṇṇo. Aṅgulimālo ca Upāli Nanda
 Sivali
 Therā pañca ime jāta lalāṭe tilaka
 mama.
9. Sesāsīti mahāthera vijitā jinasāvakā,
 Jalantā silatejena aṅgamaṅge
 susaṇṭhitā.
10. Ratanāṃ purato āsi dakkhiṇe
 mettasuttakaṃ
 Dhajaggaṃ pacchato āsi vāme
 aṅgulimālakaṃ.

6. The mighty sage, Sobhita,
Seated in all his glory
Like the blazing sun,
Dwells at every hair-tip on my back.
7. On my countenance ever dwells,
The great seer, Kumāra Kassapa,
Superb preacher of the Dhamma,
And a veritable mine of virtues.
8. And these five Elders, Saints Puṇṇa,
Aṅgulimāla, Upāli, Nanda and Sivali,
Like the Auspicious Mark,
Constantly abide on my forenead.
9. The remaining great elders of the Victor's
eighty
Pre-eminent Saint Disciples,
Shining with the lustre of virtue,
Dwell enshrined over all my person.
10. The Hymn of Treasure Gem frames my
front,
The Hymn of Universal Love my right,
The discourse "Crest of Holy Standard"
my back,
And the discourse on Aṅgulimāla my left.

11. Khandhamoraparittañca
 ātānāṭṭiyasuttakaṃ
 Ākāśacchadanaṃ āsi sesā
 pākārasaññitā.
12. Jinānabalasaṃyutte dhammapākāra-
 laṅkate,
 Vasato me catukiccena sadā
 sambuddhappañjare.
13. Vātapittādi sañjātā vāhirajjhattu-
 paddavā,
 Asesā vilayaṃ yantu anantaḡuṇatejasā.
14. Jinapañjaramajjhaṭṭhaṃ viharantaṃ
 mahītaḡc,
 Sadā pāḡentu maṃ sabbe te
 purisāsabhā.
15. Iccevaṃaccantakato surakkho,
 jinānubhāvena jītūpapaddavo,
 Buddhānubhāvena hatārisaṅgo,
 carāmi saddhammanubhāvapāḡito.

11. The Protective Recitals—Khandha,
Mora, Ātanātiya and the rest—
Form a sheltering frame for me,
Above like a canopy, around like walls.
- 12-13 Though confined by four postures
And coerced, within and without, by
disorders of wind and bile,
Yet I dwell secure in the Enlightened
One's frame,
Enclosed by the Sacred Teaching's
ornate walls.
- Creations of the Victor,
May by the inexhaustible powers
Of their exalted attainments,
I be rid of all distress!
14. May all those mighty Saints
Who dwell in this world,
Forming the Victor's frame,
Protect me ever!
15. Indeed, thus am I perfectly sheltered.
I overcome distress by the Victor's spiri-
tual might.
- By the Enlightened One's powers,
I live vanquishing hostile forces,
And am protected by the efficacy of the
Good Law.

16. Iccevamaccantakato surakkho,
 jinānubhāvena jītūpapaddavo,
 Dhammānubhāvena hatārisaṅgo,
 carāmi saddhammanubhāvapālito.

17. Iccevamaccantakato surakkho,
 jinānubhāvena jītūpapaddavo
 Saṅghānubhāvena hatārisaṅgo
 Carāmi saddhammanubhāvapālito.

18. Saddhammapākāra-parikkhito smi,
 aṭṭhāriyā aṭṭhadisāsu honti,
 Etthantare aṭṭhanāthā bhavanti,
 uddham vitanam va tinā tithā me.

19. Bhindanto mārasenam mama sirasi
 titho bodhimārūyha sathā.
 Moggallānosi vāme vasati bhujataṭe
 dakkhine Sāriputto.

16. Indeed, thus am I perfectly sheltered.
I overcome distress by the Victor's spiri-
tual might.
By the Sacred Teaching's powers,
I live vanquishing hostile forces,
And am protected by the efficacy of the
Good Law.
17. Indeed, thus am I perfectly sheltered.
I overcome distress by the Victor's spiri-
tual might.
By the Holy Order's powers,
I live vanquishing hostile forces,
And am protected by the efficacy of the
Good Law.
18. Indeed, well protected am I
Within the ramparts of the Good Law.
The eight types of noble saints
Dwell guarding the eight directions.
Here in these eight are my saviours,
And like a canopy, the Victor ever abides
above me.
19. The Master, seated on the throne of
Enlightenment after vanquishing Māra,
Now is enshrined on the crown of my head.
The saints Sāriputta and Moggallāna.
Abide on my right and left sides.

20. Dhammo majjhe urasmim viharati
 bhavato, mokkhato morayoniṃ,
 Sampatto bodhisatto caraṇayugagato,
 bhānu lokeka nātho.
21. Sabbāvamaṅgalamupaddava-
 dunnimittam
 Sabbīti-roga-gahadosamasesa-nindā
 Sabbantarāya-bhayadussupinaṃ
 akantaṃ,
 Buddhānubhāvapavarena payātu nāsaṃ.
22. Sabbāvamaṅgalamupaddava-
 dunnimittam
 Sabbīti-roga-gahadosamasesa-nindā
 Sabbantarāya-bhayadussupinaṃ
 akantaṃ,
 Dhammānubhāvapavarena payatu
 nāsaṃ.
23. Sabbāvamaṅgalamupaddava
 dunnimittam
 Sabbīti-roga-gahadosamasesa-nindā
 Sabbantaraya-bhayadussupinaṃ
 akantaṃ,
 Saṅghānubhāvapavarena payātu nāsaṃ.

20. In the middle of my heart dwells the
Sacred
Teaching of the Spiritual Sun, the world's
sole Deliverer.
As a Would-be-Buddha acquiring excel-
lences,
For releasing beings from the suffering
of recurring existence,
He took rebirth as a humble peacock.
21. May all misfortunes, distress, ill omens,
All hostilities, diseases, evil days, blame,
All obstacles, fears and unpleasant
dreams
Entirely cease, by the Enlightened One's
supreme powers !
22. May all misfortunes distresses, ill omens,
All hostilities, diseases, evil days, blame,
All obstacles, fears and unpleasant
dreams
Entirely cease, by the Sacred Teaching's
powers !
23. May all misfortunes, distresses, ill
omens,
All hostilities, diseases, evil days, blame,
All obstacles, fears and unpleasant
dreams
Entirely cease, by the Holy Order's
powers !

Jayamaṅgala Gāthā

1. Bāhuṃ sahaṣṣamabhinimmita
sāyudhantaṃ,
Girimekhalam udita ghora sasena
māraṃ.
Dānādi dhamma vidhinā jitavā
Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.

2. Mārāṭirekamabhiyujjhita sabbarattim,
Ghorampanālavakamakkhama-
thaddhayakkhaṃ.
Khantīsudantavidhinā jitavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.

3. Nālāgiriṃ gajavaraṃ atimatta bhūtaṃ,
Dāvaggi cakkamasanīva sudāruṇataṃ.
Mettambusekavidhinā jitavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.

Halo'd Triumphs

1. Māra, the Evil One, assuming a fierce form with a thousand arms each brandishing a deadly weapon, stormed forward roaring, accompanied by his formidable hosts and riding on his elephant, Girimekhala. Him the Sovereign Sage conquered by evoking the might of his exalted perfection of giving, among others, By his mighty triumph may joyous victory be mine!

2. Even more fiendish than Māra was Ālavaka, the impetuous and haughty yakkha who fought a nightlong battle with the Lord. Him the Sovereign Sage conquered through enduring patience flowing from his unequalled self-mastery. By this mighty triumph may joyous victory be mine!

3. Provoked to run amok, Nālāgiri, the king tusker, like a raging forest fire murderously assailed all in his path, and struck such horror as would Indra's thunderbolt, the irresistible destroyer. Him the Sovereign Sage tamed by sprinkling over him the cooling water of all-embracing love. By this mighty triumph may joyous victory be mine!

4. Ukkhittakhaggamatihattha

sudāruṇantaṃ

Dhāvanti yojanapathaṅgulimālavantaṃ.

Iddhībhisāṅkhatamano jītavā Munindo,

Taṃ tejasā bhavatu me jayamaṅgalāni.

5. Katvāna kaṭṭhamudaraṃ iva

gabbhiniyā,

Ciñcāya duṭṭhavacanaṃ janakāya

majjhe.

Santena somavidhinā jītavā Munindo,

Taṃ tejasā bhavatu me jayamaṅgalāni.

6. Saccaṃ vihāya matisaccaka vādaketuṃ,
Vādabhiropitamaṇaṃ atīandhabhūtaṃ.
Pāṇṇāpadīpajalito jītavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni,

4. with sword upraised in expert hands did the savage robber, Angulimāla, pursue the Lord for a full three leagues. Him the Sovereign Sage conquered by his supernatural powers. By this mighty triumph may joyous victory be mine !

5. Posing as a pregnant woman by tying a piece of wood on her belly, Ciñcā falsely accused (the Buddha) with lewd words in the midst of a devout congregation. Her the Sovereign Sage subdued through his imperturbable serenity. By this mighty triumph may joyous victory be mine !

6. With his perverted intelligence, the wandering mendicant, Saccaka, invariably distorted the truth. Pretending to be the very banner of learning, he only blinded his own mental vision as he went about indulging in intellectual disputations. Him the Sovereign Sage conquered by his illuminating lamp of wisdom. By this mighty triumph may joyous victory be mine !

7. Nandopanandabhujagaṃ vibudhəṃ-
mahiddhiṃ,
Puttena therabhujagena damāpayanto.
Iddhūpadesa vidhinā jitavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.

8. Duggāhadiṭṭhi bhujagena sudaṭṭha-
hattham,
Brahmaṃ visuddhi jutimiddhi
bakābhiddhānam.
Ñānāgadena vidhinā jitavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.

9. Etāpi Buddha jayamaṅgala aṭṭhagāthā,
Yo vācako dine dine sarate matandi,
Hitvānanekavividdhāni cupaddavāni,
Mokkhaṃ sukhaṃ adhigameyya naro
sapaṇṇo.



7. The gifted but perverted king of the Nāgas, Nandopananda by name, possessed great psychic power and was hostile. By instructing the Elder Mogallāna, his spiritual son mighty in supernatural attainments, the Sovereign Sage rendered the Nāga king powerless and transformed him. Thus, through a supernormal mode of spiritual instruction intelligible to his kind, did the Master conquer the Nāga. By this mighty triumph may joyous victory be mine !

8. Though a deity of great purity, radiance and power, Baka, the Brahma god, was nevertheless in the grip of pernicious views, like an arm tightly held by a snake's coils. Him the Sovereign Sage cured by means of wisdom. By this mighty triumph may joyous victory be mine !

9. He who, day after day without lethargy, recites and recollects these eight hymns of the Exalted One's glorious triumphs that wise man, having overcome many and diverse obstacles, would attain the bliss of Deliverance.



Mahā Jayamaṅgala Gāthā

1. Mahākāruṇiko nātho—hitāya sabba-
pāṇinam,
Pūretvā pāramī sabbam--patto sam-
bodhimuttamam,
Etena saccavajjena--hotu me jaya-
maṅgalam.
2. Jayanto bodhiyā mūle--sakkyānam
nandivaddhano,
Evam mayam jayo hotu—jayassu
jayamaṅgalam,
3. Sakkatvā Buddharatanam—osadham
uttamam varam
Hitam devamanussānam Buddhatejena
sotthinā.
Nassant'upaddavā sabbe dukkhā
vūpasamentu me.
4. Sakkatvā Dhammaratanam, osadham
uttamam varam.
Pariḷāhūpassamanam Dhammatejena,
sotthinā,
Nassant'upaddavā sabbe, bhayā
vūpasamentu me.

Triumph and Weal

1. The exalted and compassionate Deliverer,
For the welfare of all, fulfilled
The Perfections and attained the
Summit state of Supreme Enlightenment.
By this avowal of truth may triumph and
weal be mine!

2. Victorious under the Tree of Wisdom
He climaxed the joy of the Sakyans.
Even so, may my victory be
Blessed with triumph and weal.

3. Having worshipped the Treasure Gem
Enshrined in the Enlightened One,
Like a most excellent panacea
Salutary to both gods and men,
Vitalised by the Buddha's powers,
May all my distress and sufferings end.

4. Having worshipped the Treasure Gem
Enshrined in the Sacred Teachings,
Like a most excellent panacea
Soothing the burnings within,
Vitalised by the powers of the Sacred
Teaching
May all my distress and fears end.

5. Sakkatvā Saṅgharatanaṃ, osadhaṃ
uttamaṃ varaṃ.
Āhureyyaṃ pāhureyyaṃ, Saṅghatejena
sotthinā,
Nassant'upaddavā sabbe, rogā
vūpasamentu me.
6. Yaṃkiñci ratanaṃ loke, vijjativividhā
puthū
Ratanaṃ Buddhasamaṃ natthi, tasmā
sotthi bhavantu me.
7. Yaṃkiñci ratanaṃ loke, vijjati vividhā
puthū
Ratanaṃ Dhammasamaṃ natthi tasmā
sotthi bhavantu me.
8. Yaṃkiñci ratanaṃ loke, vijjati
vividhā puthū
Ratanaṃ Saṅghasamaṃ natthi tasmā
sotthi bhavantu me.
9. Natthi me saraṇaṃ aññaṃ, Buddhō
me saraṇaṃ varaṃ.
Etena saccavajjena, hotu me
jayamaṅgalaṃ.

- 5 Having worshipped the Treasure Gem
Enshrined in the Holy Order,
Like a most excellent panacea
Worthy of offerings and hospitality,
Vitalised by the powers of the Holy
Order
May all my distress and maladies end.

6. Whatever precious gems in diverse forms
Exist in the world, a Treasure Gem
Like the Enlightened One does not exist.
By this avowal of truth may weal abound
in me!

7. Whatever precious gems in diverse forms
Exist in the world, a Treasure Gem
Like the Sacred Teaching does not exist.
By this avowal of truth may weal abound
in me!

8. Whatever precious gems in diverse forms
Exist in the world, a Treasure Gem
Like the Holy Order does not exist.
By this avowal of truth may weal abound
in me!

9. No other refuge is there for me.
The Enlightened One is my Supreme
Refuge.

By this avowal of truth
May triumph and weal be mine!

10. Natthi me saraṇaṃ aṇṇaṃ, Dhammo
me saraṇaṃ varaṃ.
Etena saccavajjena, hotu me
jayamaṅgalaṃ.
11. Natthi me saraṇaṃ aṇṇaṃ, Saṅgho
me saraṇaṃ varaṃ.
Etena saccavajjena, hotu me
jayamaṅgalaṃ.
12. Sabbātiyo vivajjantu, sabba rogo
vinassatu,
Mā me bhavatvantarāyo, sukhi
dīghāyuko bhava.
13. Bhavatu sabba maṅgalaṃ, rakkhantu
sabba devatā,
Sabba-Buddhānubhāvena, sadā sotthi
bhavantu me.
14. Bhavatu sabba maṅgalaṃ, rakkhantu
sabba devatā,
Sabba-Dhammānubhāvena, sadā
sotthi bhavantu me.
15. Bhavatu sabba maṅgalaṃ, rakkhantu
sabba devatā,
Sabba-Saṅghānubhāvena, sadā sotthi
bhavantu me.

10. No other refuge is there for me,
The Sacred Teaching is my Supreme
Refuge.
By this avowal of truth
May triumph and weal be mine !

11. No other refuge is there for me.
The Holy Order is my Supreme Refuge.
By this avowal of truth
May triumph and weal be mine !

12. May all misfortunes disappear,
May all diseases be eradicated,
May no peril befall me,
And may I long live happily !

13. May all blessings come to me,
May all gods protect me;
By the grace of all Enlightened Ones,
May weal ever abound in me !

14. May all blessings come to me,
May all gods protect me ;
By the grace of the Sacred Teachings,
May weal ever abound in me !

15. May all blessings come to me,
May all gods protect me ;
By the grace of the Holy Order,
May weal ever abound in me !

16. By the power of this Protective Recital
Warding off the evils of malefic stars,
Devils, spirits and planetary combina-
tions,
May all my troubles be destroyed!
17. May the rains fall in time,
And bring about a rich harvest!
May the world thrive in prosperity,
And the king be ever righteous!
18. By the powers of all the mighty Supre-
mely Enlightened Buddhas,
The Solitary Buddhas and the Accom-
plished Ones,
I secure protection in full measure.
19. Whatever evil omen and misfortune,
Unpleasant fowl noise, malefic planets
and bad dream there be,
By the powers of Enlightened One,
May all these disappear!
20. Whatever evil omen and misfortune,
Unpleasant fowl noise, malefic planets
and bad dream there be,
By the powers of the Sacred Teaching,
May all these disappear!
21. Whatever evil omen and misfortune,
Unpleasant fowl noise, malefic planets
and bad dream there be,
By the powers of the Holy Order
May all these disappear!

4

ĀRAKKHĀ BHĀVANĀ

Buddhānussati

1. Buddhānussati mettā ca
Asubhaṃ maranassati,
Iti imā caturāraṅgā.
Bhikkhu bhāveyya sīlavā.
2. Ananta-vitthāra-guṇaṃ,
Guṇato'nussaraṃ muniṃ,
Bhāveyya buddhimā bhikkhu,
Buddhānussatimādito.
3. Savāsane kilese so,
Eko sabbe nighātiya,
Ahu susuddha-santāno.
Pūjānaṃ ca sadāraho.

4

PROTECTIVE MEDITATIONS

The Buddha's Excellences

1. A virtuous monk should practise
These four Protective Meditations :
Recollection of the Buddha's excellences,
Development of universal love,
Perception of impurities, and
Mindfulness concerning death.
2. The wise monk should practise
Beginning with the Buddha's excellences,
Dwelling on the Sage's virtues and
Infinite, all-embracing spiritual
qualities.
3. He alone of all realised Saints
Expunged not only mental defilements,
but their traces,*
Achieving the state of immaculate purity.
He truly became the worthiest
To receive worship for all time.

* Like rings of a coconut tree, mental defilements leave traces on the psyche. These form one's predilections. Saints have predilections, but not the Buddha.

4. Sabbakālagate dhamme,
Sabbe sammā sayam muni,
Sabbākārena bujjhitvā.
Eko sabbaññutam gato.

5. Vippassanādi vijjāhi,
Sīlādi caraṇehi ca,
Susamiddhehi sampanno,
Gaganābhehi nāyako.

6. Sammā gato subham thānam,
Amoghavacano ca so.
Tividhassāpi lokassa,
Ñātā niravasesato.

7. Anekehi guṇoghehi,
Sabbasattuttamo ahu,
Anekehi upāyehi,
Naradamme damesi ca.

8. Eko sabbassa lokassa,
Sabbamatthānusāsako,
Bhāgya-issariyādīnaṃ,
Guṇānaṃ paramo nidhi.
9. Paññāssa sabbadhammesu,
Karūṇā sabbajantusu,
Attatthānaṃ paratthānaṃ,
Sādhikā guṇajeṭṭhikā.
10. Dayāya pārami citvā,
Paññāya'ttāna-muddhari,
Uddhari sabbadhamme ca,
Dayāyaññe ca muddhari.
11. Dissamāno' pi tāvassa,
Rūpakāyo acintiyo,
Asādhārana-ñāṇaḍḍhe,
Dhammakāye kathāva kā'ti?



8. For the whole universe he alone
Is the true guide to the Final Good,
Being himself the fountainhead of
All excellences, powers and good
fortune.
9. Highest ever, he accomplished
The utmost good for himself and others,
With supreme wisdom in all things
And boundless compassion for all beings.
10. Out of compassion he fulfilled the
Perfections,
And ascended the summit of wisdom ;
Thus did he salvage all knowledge,
With which, full of mercy, he delivered
all beings.
11. His physical body, though visible to all,
Was incomparable beyond belief.
What to say, then, of his spiritual body,
Beyond compare and so wondrous !



2. Mettā Bhāvanā

1. Attūpamāya sabbesaṃ
Sattānaṃ sukhakāmataṃ,
Passitvā kamato mettaṃ,
Sabbasattesu bhāvaye.
2. Sukhi bhaveyyaṃ niddukkho,
Ahaṃ niccaṃ ahaṃ viya,
Hitā ca me sukhi hontu,
Majjhataṭṭha verino.
3. Imasmiṃ gāmakkhettamhi,
Sattā hontu sukhi sadā,
Tato paraṇa rajjesu,
Cakkavālesu jantuno.
4. Samantā cakkavālesu,
Sattānantesu paṇino.
Sukhino puggalā bhutā,
Attabhāvagatā siyūṃ.
5. Tathā itthi pumā ceva,
Ariyā anariyāpi ca,
Devā narā apāyatthā
Tathā dasa disāsu cā'ti.

2. Development of Universal Love

1. Making oneself the example,
Let one seek happiness of all beings.
After visualising in a graduated order,
Let one develop universal love
By extending it to all beings.
2. Just as I yearn to be happy,
To be ever free from suffering.
Even so, may all those be happy,
Whether friendly, neutral or hostile.
3. All beings living within the limits
Of our village and surrounding areas,
Within our district, our country,
Indeed, in the whole world—
May all be ever happy.
4. Likewise, all the countless beings
Inhabiting the infinite universe,
All creatures, all entities that exist,
with individualised life—
May all beings be happy.
5. Similarly, all females and males,
All saints and those yet not liberated,
All divine and human beings,
All denizens of the nether worlds—
May they all be ever happy!

3. Asubha Saññā

1. Aviññāṇa subhanibhaṃ,
Saviññāṇa subbaṃ imaṃ,
Kāyaṃ asubhato passaṃ,
Asubhaṃ bhāvaye yati.
2. Vaṇṇa-sañthāna-gandhehi,
Āsayokāsato tathā,
Paṭikkulāni kāye me,
Kuṇapāni dviṣoḷasa.
3. Patitamhāpi kuṇapā,
Jeguccham kāyanissitaṃ,
Ādhāro hi sucī tassa,
Kāyo tu kuṇape ṭhitaṃ.
4. Mīlhe kimi va kāyo yaṃ,
Asucimhi samuṭṭhito,
Anto asuci sampuṇṇo
Puṇṇa-vaccakutī viya.

3. Perception of Impurities

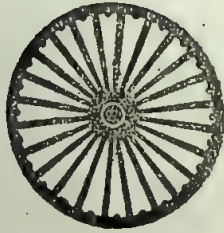
1. As one discerns impurities in
 Insensient things appearing attractive,
 So should one perceive impurities in
 Sensient beings appearing attractive.
 Seeing the body's basic rot, let one
 Thus develop perception of impurities.

2. Impurities are due to decomposition
 Inherent in the thirty-two parts of my
 body.
 Thus should one perceive impurities—
 By way of colour, shape, smell
 Location and section of each of the parts.

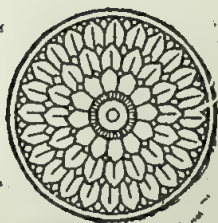
3. Bodily impurities are more loathsome
 Than those existing in a place
 Where corpses are buried.
 There the earth surely is clean.
 The body, constantly decomposing,
 However, has nothing clean in it.

4. Indeed renewal of the body
 In a setting of unceasing decay
 Resembles the rampant maggots
 In a sewage tank.
 Inside, the body is filled with filth,
 Like an over-flowing privy.

5. Asuci sandate niccam,
Yathā medakathālikā,
Nānākimi-kulāvāso,
Pakka-candanikā viyā.
6. Gaṇḍabhūto rogabhūto,
Vaṇabhūto samussayo,
Atekicchoti jeguccho,
Pabhinna kuṇapūpamo'ti.



5. Ever the impurities flow out,
Like fat from an overflowing pan.
And, as in a putrid village pond,
The body harbours varieties of worms.
6. As the source of all illness,
The body is a heap of boils,
A receptacle of fevers, a mass of sores,
Repulsive, often untreatable, like a
festering corpse.



4. Maraṇānussatī

1. Pavāta-dīpa tulyāya
Sāyusantatīyākkhayaṃ,
Parūpamāya sampassaṃ,
Bhāvaye maraṇassatim.
2. Mahāsampattī-sampattā,
Yatha sattā matā idha,
Tathā ahaṃ marissāmi,
Maraṇaṃ mama hessati.
3. Uppattiyā sahevedaṃ,
Maraṇaṃ āgataṃ sadā,
Maraṇatthāya okāsaṃ,
Vadhako viya esati.
4. Isakaṃ anivattantaṃ,
Satataṃ gamanussakaṃ,
Jīvitam udayā atthaṃ,
Suriyo viya dhāvati.
5. Vijjububbula ussāva,
Jalarāji parikkhayaṃ,
Ghātakova ripū tassa,
Sabbatthāpi avāriyo.

4. Mindfulness of Death

1. Like a blown-out lamp is life
Cut off by extinction of the vital force.
Visualising how others died,
Let one develop mindfulness of death.
2. In this world, even those beings
Who were immensely fortunate died.
Similarly I, too, will have to die.
Death will surely overtake me.
3. Indeed, death invariably comes
Together with birth itself,
Even as a murderer eagerly looks
For the opportunity to kill his victim.
4. Just as the sun rises only to set,
Even so, without stopping, and
Ever on the move, death follows
Only to make an end of life!
5. Bubbles break up, dew drops dry,
A line drawn in water disappears,
And the victim falls prey to his enemy.
Indeed, death is inevitable everywhere.

6. Suyasatthāma-puññiddhi,
 Buddhivuddhi jinadvayaṃ,
 Ghātesi maraṇaṃ khippaṃ,
 Kātu mādisake kathā.

7. Paccayānañca vekalyā,
 Bāhirajjhataṃ upaddavā,
 Marāmaṇaṃ nimesāpi,
 Maramāno anukkhaṇanti.



6. Even those peerless Self-Awakened Ones,
The Supremely Enlightened and Solitary
Enlightened Ones,
Endowed with great wisdom, immense
merits, supernatural powers,
Vast fame and following, passed away.
So what to speak of persons like me?
7. Due to the malfunction of conditions
Supporting life, within and without,
Or the various distresses afflicting it,
In just a flash we could die!
Indeed, we are dying every moment.



5

APPAMADO CA DHAMMESU

1. Dhammapada

Kiccho manussapaṭilābho,
Kicchaṃ maccāna jīvitam,
Kicchaṃ saddhammasavaṇam,
Kiccho Buddhānam uppādo. (182)

Bahuṃ ve saraṇam yanti
Pabbatāni vanāni ca
Ārāma rukkhā cetyāni
Manussa bhayatajjitā. (188)

Netam kho saraṇam khemaṃ
Netam saraṇamuttamaṃ,
Netam saraṇamāgama
Sabbadukkhā pamuccati. (189)

Yo ca Buddhaṇca Dhammaṇca
Saṅghaṇca saraṇam gato,
Cattāri ariyasaccāni
Sammappaññāya passati. (190)

5

INSIGHTFUL AWARENESS OF TRUTHS

1. Dhammapada

Hard is it to be born a man,
Hard is the life of mortals,
Hard is it to get the chance to hear the
 Sublime Truth,
And hard, indeed, is the arising of a
 Buddha. (182)

Verily, to many a place—
To hills, woods, groves, trees and shrines—
Do men go for refuge, gripped by fear.
(188)

Indeed, that is no safe refuge
That is not the Refuge Supreme.
Not by resorting to such a refuge
Is one released from all sorrow. (189)

Dukkhaṃ dukkhasamuppādaṃ
 Dukkhasa ca atikkamaṃ
 Ariyañ c'aṭṭhaṅgikaṃ maggaṃ
 Dukkhūpasamagāminam. (191)

Etaṃ kho saraṇaṃ khemaṃ
 Etaṃ saraṇamuttamaṃ,
 Etaṃ saraṇamāgamma,
 Sabbadukkhāpamuccati. (192)

Sabbapāpassa akaraṇaṃ,
 Kusalassa upasampadā,
 Sacittapariyodapaṇaṃ,
 Etaṃ Buddhāna sāsanaṃ. (183)

Khanti paramaṃ tapo titikkhā,
 Nibbānaṃ paramaṃ vadanti Buddhā.
 (184)

Susukhaṃ vata jīvāma
 Ussukesu anussukā,
 Ussukesu manussesu
 Viharāma anussukā. (199)

He who seeks refuge in the Buddha,
 The Dhamma and the Sangha,
 And sees, with true insight
 The four Noble Truths— (190)

Suffering, the cause of suffering,
 The transcending of suffering,
 And the Noble Eightfold Path
 Leading to the cessation of suffering—
 This, indeed, is the safe refuge,
 This is the Refuge Supreme,
 Seeking such refuge
 Is one released from all sorrow.
 (191-192)

To avoid all evil, to cultivate good,
 To cleanse one's mind—this is the
 Teaching of the Enlightened Ones. (183)

Enduring patience is highest austerity,
 Nibbāna is the Supreme,
 So the Enlightened Ones teach. (184)

Happy, indeed, we live,
 Free from greed amidst the greedy.
 Amidst greedy men,
 We dwell free from greed. (199)

Yogā ve jāyati bhūri,
 Ayogā bhūrisaṅkhayo ;
 Etaṃ dvedhā pathaṃ ñatvā
 Bhavāya vibhavāya cā,
 Tath, attānaṃ niveseyya,
 Yathā bhūri pavaḍḍhati. (282)

Mattā sukhapariccāgā,
 Passe ce vipulaṃ sukhaṃ,
 Caje mattā sukhaṃ dhīro,
 Sampassaṃ vipulaṃ sukhaṃ. (290)



Verily, from meditation wisdom springs;
Without meditation wisdom wanes.
Having known these two paths
Of progress and decline,
Let a man so conduct himself
That his wisdom may increase. (283)

If by renouncing a lesser happiness,
One may realise a greater happiness,
Let the wise man renounce the lesser,
Having regard for the greater. (290)



2. Cattāri Ariya Saccāni

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ: Jāti'pi dukkhā, jarā'pi dukkhā, vyādhi'pi dukkho, maraṇaṃ'pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yamp'icchaṃ na labhati taṃ'pi dukkhaṃ, saṃkhittena, pañcūpādānakkhandhā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ: Y'āyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ, kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ: Yo tassā y'evataṇhāya asesavirāganirodho, cāgo, paṭinissago, mutti, anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ: Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammā diṭṭhi, sammā saṅkappo, sammā vācā, sammā kamanto, sammā ājīva, sammā vāyāmo, sammā sati, sammā samādhi.

2. The Four Sacred Truths

Monks, this is the Sacred Truth of Suffering, namely: birth is suffering, aging is suffering, disease is suffering, death is suffering, coming in contact with those who are not liked is suffering, separation from those who are liked is suffering, not to get what one desires is suffering. In short, the five aggregates that conduce to clinging are suffering.

Monks, this is the Sacred Truth of the Cause of Suffering, namely: craving which gives rise to rebirth, which is accompanied by delight and lust, now taking pleasure in this and now in that, namely, craving for sensual pleasures, craving for recurring existence and craving for annihilation.

Monks, this is the Sacred Truth of the Surcease of Suffering: the remainderless fading away and cessation of that very craving, abandoning it, completely giving it up, to be released and detached from it.

Monks, this is the Sacred Truth of the Path leading to the Surcease of Suffering, that is, the Noble Eightfold Path, namely: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Meditative Concentration.

3. Paṭicca Samuppāda

Avijjā paccayā saṅkhārā ;
 Saṅkhārā paccayā viññānaṃ ;
 Viññāna paccayā nāmarūpaṃ ;
 Nāmarūpa paccayā salāyatanaṃ ;
 Saḷāyatana paccayā phasso ;
 Phassa paccayā vedanā ;
 Vedanā paccayā taṇhā ;
 Taṇhā paccayā upādānaṃ ;
 Upādāna paccayā bhavo ;
 Bhava paccayā jāti,
 Jāti paccayā jarā-maranaṃ-soka-pari-
 deva-dukkha-domanassa-upāyāsā sam-
 bhavanti.
 Evametassa kevalassa dukkhakhandassa
 samudayo hoti.

3. Dependent Origination

From ignorance [as condition] arise volitional formations.

From volitional formations arises [rebirth] consciousness.

From consciousness arises mind-body.

From mind-body arises the sixfold base [senses].

From the sixfold base arises contact.

From contact arises feeling.

From feeling arises craving.

From craving arises clinging.

From clinging arises becoming.

From becoming arises birth.

From birth arise aging, death, sorrow, lamentation, pain, depression, despair.

Thus this entire mass of suffering comes to be.

Nirodha

Avijjāya tveva asesā virāga nirodhā, saṅkhara
nirodho.

Saṅkhāra nirodhā viññāna nirodho.

Viññāna nirodhā nāmarūpa nirodho.

Nāmarūpa nirodhā salāyatana nirodho.

Salāyatana nirodhā phassa nirodho.

Phassa nirodhā vedanā nirodho.

Vedanā nirodhā taṇhā nirodho.

Taṇhā nirodhā upādāna nirodho.

Upādāna nirodhā bhavo nirodho.

Bhava nirodhā jāti nirodho.

Jāti nirodhā jarā-marana-soka-parideva-
dukkha-domanassa upāyāsā nirojjhanti.

Evametassa kevalassa dukkhakhandassa
nirodho hoti.

Cessation

By remainderless destruction and cessation
of this very ignorance, volitional formations
cease.

By cessation of volitional formations,
[rebirth] consciousness ceases.

By cessation of consciousness, mind-body
ceases.

By cessation of mind-body, the sixfold base
ceases.

By cessation of the sixfold base, contact
ceases.

By cessation of contact, feeling ceases.

By cessation of feeling, craving ceases.

By cessation of craving, clinging ceases.

By cessation of clinging, becoming ceases.

By cessation of becoming, birth ceases.

By cessation of birth, aging, death, sorrow,
lamentation, pain, depression and despair
cease.

Thus this entire mass of suffering ceases to be.

4. Abhiṇhaṃ Paccavekkhitabbaṃ

Pañcimāni bhikkhave tḥāṇāni
 abhiṇhaṃ paccavekkhitabbāni itthiyā vā
 purisena vā gahaṭṭhena vā pabbajitena vā.
 Katamāni pañcā ?

Jarādhammomhi ; jaraṃ anatīto'ti
 abhiṇhaṃ paccavekkhitabbaṃ.

Byādhidhammomhi ; byādhiṃ anatīto'ti
 abhiṇhaṃ paccavekkhitabbaṃ.

Maraṇadhammomhi ; maranaṃ anatīto'ti
 abhiṇhaṃ paccavekkhitabbaṃ.

Sabbehi me piyehi manāpehi
 nānābhāvo vinābhāvomhi'ti
 abhiṇhaṃ paccavekkhitabbaṃ.

4. Constant Reflection of Realities

Monks, these are the five realities which should be reflected upon, over and over again, by woman and man, both lay and monastic. Which five?

"I am subject to aging; I have not gone beyond aging." So it should be reflected upon, over and over again.

"I am subject to disease; I have not gone beyond disease." So it should be reflected upon, over and over again.

"I am subject to death; I have not gone beyond death." So it should be reflected upon, over and over again.

"For sure, there comes change in, and separation from, all that are dear to and cherished by me." So it should be reflected upon, over and over again."

Kammassakomhi kammadāyado
 kammayoni kammabandhu kammaṭṭi-
 saraṇo. Yaṃ kammaṃ karissāmi
 kalyāṇaṃ vā pāpakaṃ vā, tāssa dāyado
 bavissāmīti abhiṇhaṃ paccavekkhi-
 tabbaṃ.

Imāni kho, bhikkhave, pañca
 ṭhānāni abhiṇhaṃ paccavekkhitabbaṃ
 itthiyā vā purisena vā gahaṭṭhena vā
 pabbajitena vā.



"I am the owner of my action. I am the heir of my action. My action is the womb whence I have sprung. My action is my kin. My action is my protection. Whatever action I do, good or evil, of that I shall be the heir." So it should be reflected upon, over and over again.

Monks, these are the five realities which should be reflected upon, over and over again, by woman and man, both lay and monastic.



6

BASIC TEACHINGS

The Three Gems and Refuges

What is most precious, has the power and excellence to protect from suffering and to deliver from the bondage of mundane existence, *samsāra* ?

The Buddha, the Dhamma and the Saṅgha are the most precious of gems. There is nothing more invaluable and worthy. Because these three Gems provide total security and protect one in every way, they also constitute the three Refuges.

The Threefold Dispensation (*Sāsana*)

The Teaching (Dhamma) of the Buddha is threefold :

1. *Pariyatti*—the Tipitaka Dhamma, the Pāli canon, containing the original Teachings of the Master.

2. **Paṭipatti**—systematic practice of the Teachings, which can be reduced to the Noble Eightfold Path. The Path encompasses *sīla*, development of moral purity; *saṃādhi*, development of mind through meditation; and *paññā*, development of intuitive wisdom through insight meditation.
3. **Paṭivedha**—Dhamma as Supramundane Path and Fruition Insight, by which Nibbāna is directly experienced.

The Sāsana disseminates methods to effect destruction of the fetters binding one to *samsāra*, and to achieve Truth.

The Three Exemplars

The Holy Order (*Saṅgha*) established by the Buddha consists of three kinds of spiritual guides:

1. **Asekha**, the Arahāt, the Accomplished One, or the fully realised Holy Saint.
2. **Sekha**, the three other types of saints, who are on the Supramundane Path: *Anāgāmi* (Non-Returner), *Sakadāgāmi* (Once Returner) and *Sotāpanna* (Stream-Enterer).

3. **Bhikkhu/Bhikkhuni**, Buddhist monks and nuns, members of the monastic order established by the Buddha, which continues to this day.

The Supramundane (*Lokuttara*)

The supramundane dimension comprises four Path Insights, four Fruition Insights and Nibbāna. These are Sotāpatti-Sakadāgāmi-Anāgāmi-Arahatta Magga and Phalañānas. Nibbāna is the object of these eight stages of transmundane intuitive insights.

The Mundane (*Lokiya*)

The mundane dimension comprises three spheres of existence, *lokas*. Kāmaloka is the sphere of sense desires, Rūpaloka the realm of Brahma gods with subtle form and Arūpaloka the realm of formless Brāhma gods.

Kamaloka consists of four netherworlds (*apāyas*), the human plane (*manussa*) and six divine (*deva*) realms. Thus there are eleven distinct planes of existence in this sphere, where desire rules.

Rūpaloka contains sixteen realms of high Brahma divinities with subtle form.

These planes represent the various stages of samādhi, ecstatic absorption. The five highest planes are known as Suddhāvāsa (Pure Abodes). Only Anāgāmis are born there, to make the final ascent to the summit of Arahathood. The eleventh plane, known as Asaññasatta, represents an unconscious state, where the Brahmā only has subtle form, detached from conscious existence.

The Arūpaloka consists of four realms of infinite consciousness, wholly detached from any form of corporeality. This is purely immaterial existence.

Thus, the difference between the supra-mundane and mundane dimensions is that the former consists of transcendental insight with Nibbāna as the object, and represents progressive stages of liberation. The latter comprises different planes of existence, all bondage in saṃsāra.

Karma and Rebirth

In Buddhism, will is the psychological core of kamma, volitional activity. It is due to kamma that one is reborn endlessly and aimlessly in any of the thirty-one planes.

Thus kamma, as creativity, explains existence. A "creator god" is only a conception or belief.

One's destiny in the happy realms of human beings, gods and Brahmās, or in the unhappy realms of the netherworlds, is determined by the moral nature of volitional action, whether the kamma is morally wholesome (*kusala*) or unwholesome (*akusala*)

A kamma is unwholesome when rooted in greed (*lobha*), hatred (*dosa*) and delusion (*moha*). It is wholesome when rooted in non-greed (*alobha*) non-hatred (*adosa*) and non-delusion (*amoha*).

Non-greed does not mean the absence of greed, but the presence of a positive factor like generosity, which makes it impossible for greed to obtain. Kammās are threefold: in deed (*kāyakamma*), in speech (*vacikamma*) and in thought (*manokamma*).

There are ten *akusala* kammās in three modes, which keep going the wheel of recurring existence. These are:

| | |
|--|--------------------|
| Killing (<i>pānātipātāṃ</i>) | } <i>Kāyakamma</i> |
| Stealing (<i>adinnādānaṃ</i>) | |
| Sexual misconduct (<i>kāmesu-</i> <i>micchācāraṃ</i>) | |

| | |
|----------------------------|-------------|
| Lying (musāvādaṃ) | } Vacikamma |
| Slandering (pisuṇāvācaṃ) | |
| Abusing (pharusāvācaṃ) | |
| Gossiping (samphappalāpaṃ) | |

| | |
|----------------------------|-------------|
| Covetousness (abhiṇṇhā) | } Manokamma |
| Ill will (vyāpāda) | |
| Wrong views (micchādiṭṭhi) | |

There are ten kusala kammās, which are the opposites of the akusala, *i. e.*, refraining from killing, etc.

The ten akusala kammās perpetually relegate one to realms of woe and bring suffering in the human world in various ways. The ten kusala kammās free one from the netherworld, and progressively help one to evolve from the human world upwards. In varying degrees, they provide happiness and security. Meditation leading to samādhi brings about purification of the consciousness and represents the most refined forms of manokamma, enabling one to be born in the Rūpa and Arūpa Brahmālokas.

The four *lokuttara* Path Insights represent *lokuttara kusala*, which free one altogether from the bondage of kamma. Thus, like pulling out a thorn with another

thorn, by one set of kmmas one can outgrow another set of kmmas, and finally be liberated from karma and rebirth. The Fruition Insights are resultants of the Path, in which the Saints enjoy the bliss of emancipation.

Beings

A living being ultimately is the manifestation of volition, conjoined with consciousness and other mental factors. In the Buddhist context a being is a process of becoming, which concretises karmic patterns under various conditions. Therefore, a being or personality lives and dies from moment to moment.

The wholesome or unwholesome kmmas also constitute good or bad states of consciousness. What an apex is to a pyramid, consciousness is to a personality. The immensely complex phenomena of personality can be reduced to five basic components or aggregates (*khandhas*), each a world by itself. These are :



| | |
|------------------|--------------------|
| Corporeality | (rūpakkkhandha) |
| Feeling | (vedanakkhandha) |
| Perception | (saññakkhandha)] |
| Mental formation | (sankhārakkhandha) |
| Consciousness | (viññānakkhandha) |

This classification, from the gross to subtle, indicates relative strength of the khandhas. Consciousness, the subtlest and the most powerful, controls the others as the focus of the personality.

The personality can also be viewed in terms of six bases or spheres (*āyatana*) representing specific and unique functions. These are: eye, ear, nose, tongue, body and mind. The corresponding external objects are: sight, sound, smell, taste, touch and mental objects—ideas, concepts, etc. Mutually interacting, the *āyatanas* and their objects perpetuate subject-object linkage, and thus self-consciousness and sense of belonging, the primal functions of the personality. These *āyatanas* are also called *indriyas*, faculties that are repositories of specific abilities and powers.

Thus, personality can also be viewed in terms of eighteen elements (*dhātus*), the ultimate, irreducible factors. These are:

| | | | | | |
|--------|---|-------------|---|--------|---------------|
| eye | - | sight | - | eye | consciousness |
| ear | - | sound | - | ear | " |
| nose | - | smell | - | nose | " |
| tongue | - | taste | - | tongue | " |
| body | - | touch | - | body | " |
| mind | - | mind object | - | mind | " |

A visible object or sight impinges on the eye sense-organ; due to this impact there arises eye-consciousness. It is the same with other organs.

The mind element is a purely functional consciousness, the psychological doorway allowing sensory and mental impressions to find access into the mind. The mind-object element is a mental image, idea, concept, etc, which acts as the object of a consciousness. The mind-consciousness element refers to all other states of consciousness.

There are other modes by which the personality can be analysed objectively. Whatever the manner of analysis, all phenomena comprising the personality, being essentially momentary and changeful (*anicca*), are unstable. Whatever is transitory—one state leading to another, then to another—involves one, and to involve is to afflict (*dukkha*). Anything which is unstable and afflicting is essentially

conditioned (*anattā*). That is to say, the personality, a stream, is an impersonal psycho-physical continuum, basically unsatisfactory, limited and imperfect.

Aniccā, dukkha and anattā are the three characteristics of the Truth of Suffering, *dukkha sacca*—the cause of which is craving, not only for sensual pleasure but for survival and even for annihilation. In Nibbāna, the dimension of perfection, neither unsatisfactoriness nor craving obtains. The Noble Eightfold Path leads one from samsāra (*dukkha* and *taṇha*) to Nibbāna.

Intuitive insight into the structure and function of the personality reveals the true nature of a being and the world around. It leads one from the mundane to the Supramundane. The Noble Truths thus summarise the Teachings of the Buddha.

Perfections (Pārami)

There are ten perfections, *pāramis*, enabling a being to outgrow samsāra and realize Nibbāna by providing the necessary spiritual foundation. These are:

Giving (*dāna*); Morality (*sīla*); Renunciation (*nekkhamma*); Wisdom (*paññā*); Self effort (*virīya*); Enduring Patience (*khanti*); Truthfulness (*sacca*); Determination (*aditṭhāna*); Universal Love (*mettā*); Equanimity (*upekkha*).

The *pāramis* are integral to the attainment of sainthood and to the evolution of the Buddhas. In accordance with the aspiration, they are fulfilled at three levels of intensity. As a prerequisite to sainthood, they all must be perfected. The seeker treading the Path discovered and taught by the Buddha then becomes an Arahāt and attains Nibbāna. The aspirant to Buddhahood, however, must stop short of Nibbāna, to manifest his resolve to return to the world for the sake of others.

Fulfilment of the *pāramis* twice over, through the course of many lifetimes, is necessary for the arising of a Paccekabuddha. These numerous hermit-like Buddhas must discover Nibbāna for themselves. Appearing during cycles when the Dhamma is lost to the world, they cannot impart the Teachings or help others attain enlightenment.

In order to become the Supremely Enlightened One, the Bodhisattva must exert for incalculable aeons to perfect the *pāramis* thrice over. The Jataka stories chronicle the great sacrifices made by Gotama Buddha in fulfilling these exalted perfections. The Sammāsambuddhas not only discover Nibbāna by themselves, but enable innumerable beings to experience enlightenment. When they themselves no longer exist physically, the Teachings are perpetuated through their disciples, the Arahats.

7

BASIC MEDITATIONS

The object of devotion in Buddhism is the Triple Gem (*Ratanattaya*), or the Three-fold Refuge (*Saranattaya*), comprising the Buddha, the Dhamma and the Sangha. The Ratanas are so called because nothing can be more precious. Bestowing incomparable and unalloyed peace and happiness, they are the highest refuge, the peerless source of security and protection.

Meditation as an act of devotion consists in wise reflection (*anussati*) on the attributes of the Triple Gem. These qualities are embodied in the Hymns of Worship of the Triple Gem (*Ratanattaya Vandana Gāthā*), familiar to all Buddhists from the time they learn to speak, and recited on all occasions of worship.

In earnestly reflecting on these qualities—nine of the Buddha, six of the Dhamma and ten of the Sangha—one effects an inner transformation by implanting them within. For example, in recollecting the Buddha's attributes, each one is mentally visualised in conjunction with an attainment or event in the life of the Buddha. Then these qualities become real, lively and visible. They can be related to one's own life and made relevant to one's spiritual growth.

Recollection of the Buddha (Buddhānussati)

Itipi so Bhagavā: Arahaṃ, Sammāsam-
buddho, vijjācaraṇasampanno, sugato, loka-
vidū, anuttaro purisadammasārathī, satthā
devamanussānaṃ, Buddho, Bhagavā'ti.

Thus indeed is the Lord :
He is the Perfect One,
The Supremely Enlightened One,
The Embodiment of Wisdom and Virtue,
The Exalted One,
The Knower of All Realms,
The Incomparable Tamer of Individuals,
The Supreme Master of Gods and Men,
The Enlightened and Blessed One.

The Buddha is an Arahat, Perfect One, because he achieved self-transcendence by reaching Nibbāna entirely through his own inner excellence. In self-transcendence he went beyond the reach of cankers and mental defilements. He went beyond the vicious circle of karma, and re-birth. Having reversed the process of dependent origination, he also went beyond the possibility of falling back into any plane of existence, however

sublime. Thus he went even beyond the highest of the divine states. Fully and unreservedly, out of boundless compassion and sympathy, the Perfect One then made known the Truth he had discovered. As the precursor he brought into being innumerable Arahats, his Perfected disciples. Therefore he is the Arahāt of Arahats—Perfect of the Perfected Ones.

The Buddha is the Supremely Enlightened One (*Sammāsambuddho*), because, as the discoverer of the Noble Truths, he was the first and only one to attain full and perfect Enlightenment. He did so unaided, unguided by any teacher, and fully on his own. He is the Supremely Enlightened One because he is the repository, source, and the manifestation of all knowledge. That is, he knows and sees (*jānāti passati*) everything of the past present and future. Here the Buddha stands as the consummate fulfilment of spiritual glory.

As the perfect Embodiment of Wisdom and Virtue (*Vijjācaraṇasampanno*), the Buddha is the fountainhead of wisdom and compassion. Limitless wisdom arose from the unobstructed omniscient knowledge gained when he discovered the Sacred Truths. Limitless virtue was the fount of the unbounded compassion with which he imparted his discovery to

others. With Enlightenment he could have easily passed into the bliss of Nibbāna. Instead, through his wisdom he penetrated others' suffering, and through his compassion, undertook to counteract this suffering. Through his wisdom he himself crossed over the ocean of samsāra, and through his virtue he was able to take others across the ocean.

Buddha is called the Exalted One (*Sugato*) because of his auspicious advent and because of the promise and guidance that his dispensation bestows upon the world. There are ten exalted spiritual perfections, the fulfilment of which is a prerequisite to the arising of a Buddha. Their fulfilment entails superhuman sacrifice and heroism. For hundreds of lives the Bodhisattvas labour consciously and perseveringly to perfect those spiritual excellences. Having accomplished this, a Buddha is the Bringer of All Excellence and the Giver of All Excellence. The Exalted One came (*su + āgato*) most auspiciously, bringing unprecedented promise ; he departed (*su + gato*) uniquely, leaving a heritage that continues to illumine the lives of countless beings, and he perfectly proclaimed (*su + gado*) a peerless dispensation, emancipating all from the bonds of universal affliction.

As the Knower of All Worlds (*Lokavidū*) the Buddha is the Omniscient One. Nothing

can obstruct his knowledge, whether of the past, or of the present or of the future, whether near or far, whether subtle or gross. Whatever the Buddha wants to know, he penetrates fully and totally. This does not mean knowing everything all at once. Such an inundation would be an obstruction to knowledge. It means the capacity to know everything about all beings, all planes of existence, all spiritual knowledge and the path by which to outgrow the limitations of existence and find access to Nibbāna. This power as Knower of All Worlds enables the Buddha to guide a being in a way that suits his character, potential and level of evolution.

The Buddha is called the Incomparable Tamer of Individuals (*Anuttaro Purisadhammasārathi*). Innumerable instances during the forty-five years of his ministration bear witness to this attribute. The Master was challenged by wicked and vicious humans as well as diabolical fiends and spirits. All of them invariably were overpowered and tamed by his sheer spiritual might, and were set upon the right path. As a tamer of evil, which is more than being a vanquisher and as protector of the good, the Buddha has no compeer. The Blessed One is indeed the Incomparable Tamer of beings to be spiritually transformed.

The Buddha is the Supreme Master of Gods and Men (*Satthā Devamanussānaṃ*) because he is the spiritual teacher and guide for all human and divine beings seeking enlightenment and liberation. This designation emphasizes the supramundane stature of the Master. Having gone beyond the divine realms, he is superior to the highest of gods. With utmost reverence and devotion the gods approach him to resolve their questions. For they, as well as men have yet to attain deliverance. In fulfilling this role as Supreme Master for all, the Buddha is the true Refuge.

The eighth attribute, Enlightened One (*Buddho*), stands for him who, being the Perfect One, the Discoverer of Truths, the Self-Risen, the Perfect Embodiment of Wisdom and Virtue, the Exalted One, the All-Knower, the Incomparable Tamer and the Supreme Teacher, truly is the enlightener of all seekers of Truth. Just as the light, being self-illuminated, illuminates everything around, so the Enlightened One, being himself enlightened, enlightens all. He is not only a liberated individual but a liberator. By his unique accomplishment, he liberated countless beings from the bonds of worldly existence, and continues to do so by the bestowal of the Dhamma and the Sangha. As Liberator he keeps intact the lineage of the Enlightened

Ones. He consecrates others to the mission of the Bodhisattvas, who, as future Buddhas, continue the Spiritual lineage. Thus does the Supremely Enlightened One keep alive hope and promise in a world otherwise filled with gloom, misery, and hopelessness.

Invested with these qualities, the Blessed One is indeed the Lord (*Bhagavā*). He demolishes the prison of samsāric existence for all. He rescues the seekers entrapped in the snares wrought by the spell of Māra, the evil one. Thus, as the Lord, the Buddha is the true Saviour.



Recollection of the Dhamma

(Dhammānussati)

Svākkhāto Bhagavatā dhammo, sandiṭṭhiko,
akāliko, ehipassiko, opanayiko, paccattam
veditabbo viññūhī'ti.

The Teaching is perfectly enunciated by the
Blessed One,

It is verifiable here and now,
With immediate fruit,
Inviting all to test for themselves,
Leading onward to Nibbāna,
To be comprehended by the wise, each for
himself.

Devotional meditation on the Dhamma is far from being an intellectual exercise. The awe and conviction that the insight into Dhamma occasions brings about a qualitative change involving total exercise of devotion and dedication, as distinct from mere intellectualisation.

The Teaching has been perfectly enunciated by the Enlightened One in that it is free from ambiguity, contradiction and irrelevance. There cannot be discrepancy of any sort between what one thinks, says and does, between precept and practice. And indeed it is perfectly proclaimed because, transcend-

ing all extremes, it establishes one both at the mundane and supramundane levels of the Noble Eightfold Path.

This perfectly enunciated Teaching, in the words of the Enlightened One himself, is "good in the beginning good in the middle and good in the end." As the discovery of the Master it is auspicious, bringing unparalleled blessings to countless beings, and therefore good at its commencement. As a life-pattern based on the Noble Eightfold Path it is free from all distortions, is utterly unblemished, and therefore good in its continuity. As a supramundane spiritual experience bringing about transmutation of the consciousness, it occasions direct realisation of Nibbāna and liberation from samsāra, and therefore is good at its conclusion. This is how the first attribute is reflected upon, thus developing earnestness, devout commitment and a reverential approach towards the Dhamma.

The five remaining attributes refer to the supramundane aspect of the Master's Teaching. "Verifiable here and now" means that its effectiveness, relevance and excellence are evident from the transformation which the Supramundane Path and Fruition Insights

Recollection of the Saṅgha (Saṅghānussati)

Supaṭipanno Bhagavato sāvaka-saṅgho, uju-
paṭipanno Bhagavato sāvaka-saṅgho, ñāya-
paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-
paṭipanno Bhagavato sāvaka-saṅgho;
yadidaṃ cattāri purisayugāni ātṭhapurisa-
puggalā, esa Bhagavato sāvaka-saṅgho,
āhuneyyo, pāhuneyyo, dakkhineyyo, añjalika-
raniyo, anuttaraṃ puññakkhettaṃ lokassā'ti.

The Order of Holy Disciples of the Blessed
One is established on the Good Way;
The Order of Holy Disciples of the Blessed
One is established on the Straight Way;
The Order of Holy Disciples of the Blessed
One is established on the True Way;
The Order of Holy Disciples of the Blessed
One is established on the Proper Way.
That is, the four pairs of persons, the eight
Holy Individuals,
This Order of Holy Disciples of the Blessed
One is worthy of offerings and hospitality,
Is worthy of gifts and reverential salutations,
Is the incomparable Field of Merit for the
world.

The Sangha is the Order established by
the Buddha, comprising the Holy Disciples,

who have entered the Supramundane Path. These Noble Saints, who form the subject of this meditation, are designated hierarchically in terms of the four supramundane stages. These stages are further divided into the Path-Insight and the Fruition-Insight stages. These states, indicate the process of transmutation of the consciousness, as well as the enjoyment of the bliss of Emancipation arising therefrom.

The Noble Ones are firmly established on the Supramundane Path, also known as the Noble Eightfold Path. It is the Good Way because it has transcended all dichotomies and the resultant evils, and reflects the excellence of Nibbāna. The means is the same perfect nature as the goal.

It is also the Straight Way because, avoiding the two extremes and taking to the Middle Path, it irrevocably leads one to Nibbāna. It is beyond all crookedness and serpentine or warped conditions.

It is the True Way because it has transcended all falsehood and reflects the Truth of Nibbāna. It is Truth as it is realizable and visible here and now, admitting scrutiny and ever progressive.

It is called the Proper Way, because it is the most becoming and sure Path, reflecting the security and perfection of Nibbāna. These four qualities of goodness, straightness, trueness and properness, reflect the nature of Nibbāna.

According to the four stages of supramundane achievement, the Holy Saints are classified as *Sotāpanna*, Stream-Enterer; *Sakadāgāmi*, Once-Returner; *Anāgāmi*, Non-Returner; and *Arahat*, the Perfected One, each with Path and Fruition attainments. Hence the reference to the "four pairs of persons (forming) the eight Holy Individuals" who constitute the Order of Holy Disciples of the Blessed One.

Buddhist society consists of the members of the Order of monks and nuns and the laity. They live a life of mutual dependence on the basis of the Noble Teaching, a life that truly reflects harmony, concord, goodwill and purity. Saints of the Holy Order may belong to either category as well as to the divine realms. Because the saints form the real Field of Merit, they are worthy of all offerings, hospitality, salutation and respect, factors that invest with rich spirituality the lives of those who make the offering.

The analogy of a field, which is the source of the basic needs of life, of all pros-

perity, and therefore of civilization itself, is particularly meaningful. A field is for growing various crops, fruits and flowers to fulfil the needs of human beings. The Holy Order is a comparable field, from which beings gain spiritual merit, and thereby liberation. Merit in the Buddhist context is a synonym for moral and spiritual excellence. One acquires merit to gain insight into truth and thereby liberation, and to be enabled to live a life of purity in accordance with the Good Law. By acquiring merit one is blessed with all the good things of life. Merit therefore assures both worldly gains as well as spiritual growth.



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About the Author

Venerable Acharya Buddharakkhita is founder and president of the Maha Bodhi Society in Bangalore, India. In 1956 he was a member of the editorial board of the Sixth Buddhist Synod in Rangoon, which brought out a complete edition of the Pāli Canon. Since then he has written numerous books and translations of Buddhist texts, which have been published in many countries. Best known is his classic English rendering of the **Dhammapada**. He also edits and publishes a monthly magazine, **Dhamma**.

An internationally recognized meditation master, he has lived and taught abroad, and founded the Buddhayoga Meditation Society in the United States. He has also taught Buddhology at the Nalanda Pāli Postgraduate Institute, Bihar University. Firmly committed to putting Buddhist principles into practice, he has achieved distinction for multi-faceted humanitarian activities in his native India.